THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Redeeming Love.

Redeeming love! surpassing theme!
Fain would I catch a trembling gleam
Of that high love the seraphs know,
When round the everlasting throne
They bend in adoration low,
To Him, whose smile's refulgent beam
Sheds everlasting joy and peace.
Myriads of ransom'd souls are seen
Before their Lord entranced to stand,
Whose hymns of gladness never cease—
A bright, redeemed, glorious band:
What harp attuned by mortal hand,
Can utter notes responsive to the sight!
Or sound His praise who smiles eternal light!

M. A.

The Motive.

Whoe'er avoids to shape his life amiss
From the mere dread of an avenger's ire,
Needs, in the place of love's Orphèan lyre,
The giant arm that dragg'd the hound of Dis.
The perfect law of liberty is this,
To walk in all obedience, nor desire
An unbound will, obedient to the sire
As is the loving child. Herein is bliss.
That load is light, the very yoke is sweet.
Oft heard Haroon or Abbas marching by,
"Thy servants lick the dust beneath thy feet;"
And sure the *meek* should be exalted high,
But not the *self-debased*. They cannot greet
Their Lord with 'Abba!' in the spirit's cry.

British Magazine. A. H.

ECCLESIASTICAL.

PRESENT STATE OF RELIGION IN RUSSIA.

The Constitution, Revenues, and social Condition of the Clergy of the Græco-Russian Church.

Beyond the energy and gigantic military resources of the government, little is comparatively known in this country of the Russian Empire. The active principles of improvement at work in her provinces, which have a wider field for their development than, perhaps, any other country can show, may prepare for her in future very brilliant destinies. Through the enlightened solicitude of the government, barbarism is fast yielding to civilization, and the social condition of the people daily improved. Some account, therefore, of the present state of religion in the vast regions swayed by the Imperial Autocrat Nicholas Palovitch may perhaps not be unacceptable.

All the Russians, properly called Roussniaks, the major part of the Lithuanians, and the Finland population united to the first, profess the Græco-Russian religion, which is considered the orthodox religion of the State. The government, however, allows the free exercise of every other form of worship. But this state of things dates but from the year 1702, when the manifesto of Peter the Great proclaimed a general liberty of worship throughout the empire. Nevertheless, although every one may profess the religion of his fathers, no one is permitted to abjure the faith of the Græco-Russian Church, neither have parents professing that religion the privilege of bringing up their children in any other.

The Russian Church universally attributes the introduction of Christianity in that country to the Apostle St. Andrew, whom they style the great Martyr (pervozannii.) All traces of his holy mission, it must be confessed, were, however, soon obliterated among these people, who relapsed into their ancient idolatry.

Christianity re-appeared in Russia in the year 864, about the same period that arose the first great schism of the East. But the rise and progress of Christianity in this country, interesting as it would be to mark its gradual advance over the elevated range of the Caucasus, across the steppes of the Tartarean desert, and amid the frozen wilds of Siberia, would lead us beyond the limits of this paper. With the history of the Russian Church, with its articles of faith and its schisms, the reader may be well acquainted. This paper, will, therefore, confine itself to an exposition of its various sects, its constitution and revenue, with the social condition of the clergy.

The dogmas of the Græco-Russian Church are yet exactly what they were in the time of Photius, with the exception of some unimportant modifications brought about by the exigencies of time and circumstances; while its external forms powerfully recall to the mind of the spectator the age and country in which it was founded. But difference of opinion on the articles of faith, from the earliest date of Christianity in Russia, produced in that country, as in every other, certain religious sects, the whole of which are denominated, by the orthodox Church, by the general name of *Roskolniks*, heretics or sectarians, although they differ among themselves in their origin and belief, and their numbers are very considerable.

The Roskolniks, or heretics, as they are named by the orthodox Russians—-or, as they style themselves, *Starovertsi*, professors of the ancient faith, or oftener *Pravoslavnie* (orthodox)—maintain that the ancient books, such as they existed previous to their alteration by Nicon, in 1659, whom they surname the Antichrist, ought alone to be read in the churches. The Russian Priesthood, they assert, are irregularly consecrated, and their original purity is only preserved among those who are unsullied by the heresy of Nicon. The sign of the cross, which by the orthodox Russians is made with the three first fingers of the hand, should, according to them, be made only with the fore and middle fingers; the procession round the pulpit and the baptismal fonts should be made from left to right; the Alleluiah should be only simply repeated in the liturgy, and instead of saying it a third time, as is customary, the words "Praise be to thee, O God," should be substituted. Again, in the prayer of Jesus Christ, instead of the words, "O God, have mercy upon us," they say, "Son of God, have mercy upon us." The name of Jesus is written by them *Isous*. In the consecration of the Eucharist, the number of loaves they maintain should be five, instead of seven; the ancient images, or those painted by a man of the true faith, are alone admitted into their temples; their cross has also eight points instead of four; the beard is also held sacred; and the true believer will never leave off the Russian caftan; he likewise religiously abstains from the use of tobacco, and will not pollute himself by associating with the ungodly, as all are reputed to be who belong not to his sect. The Roskolniks are divided into a host of sects, some of which, not without reason, were considered by the government as dangerous to the repose of the State and to public morals.

The Pomoraines regard as the founder of their sect the deacon Daniel Vi Kouline; they have no priests, abhor churches, and baptize with fire.

The sect Andreieftchina abhor the use of money, live in continual fear of the Antichrist, observe several ridiculous ceremonies, and baptize a second time all their Neophytes.

The Phillippons are fanatics, and court martyrdom; they forbid marriage, rebaptize their proselytes, and encourage suicide. This sect is estimated at 5000.

The Doukhoborstes (wrestlers of the soul) reject the use of the holy images, and use a particular doctrine on the Trinity, which they compare to height, depth, and breadth in the natural world; they have neither priests nor temples; of the Holy Scriptures they admit but the Gospels, and have no other prayer than the "*Pater.*"

The Bogomiles (lovers of God) give themselves up to all the excesses of the grossest sensuality, and abstain from hard labor in order to be more ready to receive the Holy Ghost, which they pretend is to come and enlighten them.

The Molokans (feeders on milk) have some striking analogy to the Quakers.

"The ceremonies of the Greek worship," says Madame de Stael, "are beautiful and imposing, and the music heavenly; every thing leads the mind to meditation; there is about it a poetry and feeling which, it must be confessed, appears better calculated to captivate the imagination than to regulate the conduct. When the priest, dressed in his long and gorgeous robes, with his venerable beard, comes out of the sanctuary, in which he remains shut up while he communicates, the astonished spectator might imagine that the gates of light were opening, while the clouds of incense that surround him, the gold, silver, and precious stones that glitter on his robes, and in the church, seem to come from a country where the sun is an object of adoration." The ceremonies of baptism, of marriage, and of burial, are noble, beautiful, and affecting;[?] some traces of paganism, it is true, may yet be discovered, but only those which, having no connexion with the doctrine, can add only to the impression of those great scenes of our existence—birth, marriage, and death.

In order to guard against any alteration in the articles of faith, preaching is avoided as much as possible in the Greek Church. The divine service consists of the mass, of singing, and the reading of certain passages from the writings of the holy fathers. The "Hospodi poumeloui" (*Kyrie, eleison*) forms the habitual accompaniment of the religious ceremonies, and its character is both solemn and imposing. The service is performed solely in the Sclavonian tongue, in which are also written the Bible and the liturgies. However, in 1819, the holy synod published the first translation of the Gospel in the modern Russ. The feast of the Resurrection is celebrated with great solemnity and pomp by the orthodox Russians, who also observe four long fasts—the great Lent, which lasts during seven weeks; the fast of St. Peter and St. Paul; that of the Holy Virgin, and of St. Phillip; but the three last are of much shorter duration.

The national worship is celebrated in Russia in 28,112 temples, among which there are many cathedrals. Those of St. Sophia at Kief and Novgorod, of the Assumption, the Visitation, and the Archangel Michael at Moscow, and of St. Alexander Nifski at St. Petersburg, are revered by the Russians as most holy, and are remarkable for their architectural beauties and internal magnificence. There are, besides, 550 convents, 70 of which are for females. The monks are almost always of the lowest condition, and generally follow the rule of St. Basilius. The religious orders of both sexes are estimated at 9000, to whose care are particularly recommended the sick, the poor, and the orphans.

It has always been one of the marked characteristics of the Eastern Church, that she never sought to raise the crosier above the sceptre, or, like her sister of the West, to meddle with temporal affairs. Confining themselves strictly to the attributes of their sacred calling, the patriarchs received often their direction from the emperor; and, jealous only of their spiritual authority, they rendered to Cæsar that which belonged to Cæsar. The same spirit of subordination characterizes the Russian Church, which, as the daughter of the Greek, acknowledged, during many centuries, her right of control. It was from the hands of the patriarch of Constantinople that Kief, in the year 988, received her first metropolitan in the person of the Bishop Michael. Almost all his successors were sent from Byzantium, and it is only in 1145 that we find a Russian placed in the metropolitan seat. When the fall of Constantinople led to the final separation of the two Churches, the metropolitan was from that period elected by a council of the national bishops, until the death of Adrian, in 1702, when the Czar, Peter the Great, declared himself the head of the Russian Church. This prince published a supplementary act, which he added to the canon law, or *Nomocanon*, and delegated, in 1721, his authority to a council of bishops which he established at Moscow, and to which he gave the name of the Most Holy Directing Synod. This college, composed of metropolitans, archbishops, bishops, archi-priests, archimandrites, a solicitor, and a secretary, was subsequently transferred to St. Petersburg, but still retained a *chancellerie* at Moscow. It is a high court of appeal in all ecclesiastical matters, but its acts are nevertheless invalid unless confirmed by the emperor. The clergy placed under its jurisdiction is both secular and regular, and forms a graduated hierarchy. In the first rank are, at this moment, the four metropolitans of Kief and Hatlich, of Novgorod and St. Petersburg, and of Moscow and Kaloma, and the Katholikos of Grousinia, metropolitan of Kartalinia and Kachety, to which may be added two other metropolitans of the *eastern* Greek Church.—The number of metropolitans is not, however, limited; this high dignity is not necessarily attached to certain sees; the archbishops of Kasan and of Tobolsk, in Siberia, have been sometimes invested with it, and the emperor grants it as a recompense to the prelates whom he wishes to distinguish. All the other members of the higher clergy, bearing the title of *arkhierei*, are either archbishops or bishops, and are placed in the same rank with the metropolitans; to whom, however, they yield precedence. But these distinctions are purely honorary; no arkhierei is subordinate to another. The dioceses of Kief, Novgorod, and Moscow are generally administered by an archbishop. Russia is at present ecclesiastically divided into 38 episcopal sees.

The secular clergy, placed under the jurisdiction of the bishops, is composed of *protohieries*, or archi-priests, of *hieries* (priests or popes) and of deacons. The regular clergy, who are sometimes called the black clergy, (tchornoie doukhovenstvo,) comprehend the archimandrites, the *igoumenes*, or priors; the *igoumenia*, or abbesses; the monks, *monahki;* the nuns, *monahkihni;* and, lastly, the anchorets, *poustynniki*. It is from the ranks of the regular clergy that the bishops are taken; and all those priests who have lost their wives and still desire to belong to the ecclesiastical order, enter into it, and become *hieromonkhi*, or monk-priests; for no priest can exercise his functions who is not married; they are not, however, permitted to contract a second matrimonial engagement.

The revenues of the clergy at first consisted of the dizimo, but they subsequently became possessed of immense tracts of land cultivated by serfs; and they also derived a considerable revenue from the imposition of a tax on the sectarians for the privilege of wearing their beards. The administration of this church property was vested in the patriarch, but it was afterward placed in the hands of a college of economy, established by the Empress *Catherine.*—This, in its turn, was suppressed in 1742, and the holy synod charged with its functions, when by an estimate made by order of the Empress Elizabeth, it appeared that there were attached to these church lands nearly a million of male serfs. These were declared the property of the State in 1762, by Peter the Third, who created a new college of economy for their administration. Catherine the Second began by annulling this arrangement, and by assuring to the clergy a less miserable existence; but she nevertheless secularized all the church property, maintained the college, and assigned a fixed revenue to all the members of the clergy. The chambers of accounts, (kameralhöfe,) established in the capital towns of the different governments or vice-royalties of the empire, are now charged with the administration of these domains, the annual revenue of which is estimated at about 250,000 silver roubles, about 50,000*l.* sterling, which is employed in paying the salaries of the clergy. In spite, however, of this confiscation they still possess considerable lands, attached either to the convents or the presbyteries, but upon which there are no serfs.

The clergy, considered in ratio to the population of the empire, is extremely numerous; they are estimated at 230,000 individuals, of which 60,000 inhabit the towns. More than 190,000 belong to the orthodox Greek Church; but this number includes the lay brethren, choristers, churchwardens, &c. The governments in which are found the greatest number of persons devoted to the service of the altar, are Kief, Koursk, and Kaiasan. Among the foreign rites, the Catholic is that which possesses the greatest numbers of ministers; they may be safely estimated at 30,000, while the Protestant pastors barely number 1000; but the Mollahs, on the other hand, amount to more than 9000, and in the Taurida alone there are upward of 6000 Mahometan priests. With the exception of the Catholics and the religious orders of the orthodox Greek Church, the major part of this numerous body of ecclesiastics are married. More than 200,000 are fathers of families, so that the total number of individuals belonging to the clergy may, without exaggeration, be estimated at nearly one million.

Their condition in the social system is different, according to the rank they hold in the sacerdotal hierarchy; for while the metropolitans, the archbishops, the bishops, and the archimandrites, live in a state of luxurious ease, the inferior ranks of the clergy have barely the means of procuring the commonest necessaries of life. The monks are supported at the expense of the State, but their wants are greatly circumscribed, and they lead a life of extreme simplicity. The convents, which at the period of the Tartar invasion were the asylum of letters, are now-a-days but retreats consecrated to prayer and an ascetic life. As a body, however, the Russian clergy are remarkable for their simplicity of manners and rigid morality. It is to them that the literature of the country is especially indebted. Demetri, Metropolitan of Rostof, who flourished in the 18th century, first brought the Russian prose to something like perfection. Theophanus Procoporitch, who, with justice, was styled the Mæcenas of the reign of Peter the Great, established a high literary reputation by his funeral oration at the death of that monarch, and which ranks him as the father of the pulpit eloquence of his country. There belong also to the present age, among the higher ranks of the ecclesiastical order, several men celebrated for their literary and scientific acquirements:—Plato Lefchine, the son of an obscure village curate, by his transcendent merit has raised himself to the rank of metropolitan; Ivan Livanda, archpriest of St. Sophia; Ambrosius Podobiedof, Metropolitan of Novgorod and St. Petersburg, known by his two orations pronounced before the Empress Catherine, and by several other works on theology; lastly, Eugene, Metropolitan of Kief, who is considered as the most learned ecclesiastic, and one of the best writers that Russia at this day possesses. His dictionary of Russian writers of the ecclesiastical order, in two volumes, is greatly admired.

By a recent decree of the Emperor, the allowances of the clergy have been considerably augmented; but it is the German Protestant and Finland clergy who are the most enlightened, and whose position is the most independent; for in the Baltic provinces, considerable domains are attached to the presbyteries, and their pastors are placed almost on a footing with the provincial noblesse, whose immunities they share.—No priest can be subjected to corporeal punishment; he may acquire landed property, and is, moreover, exempt from all taxes, military billets, &c.

Having now succinctly exposed the constitution, revenues, &c., of the Russian Church, I shall conclude this paper by an estimate of the population of this immense empire by sects, to which I shall add a specimen of the Pater in the sacred Sclavonian, which by some may not be found altogether uninteresting;—

Greek Church Orthodox -	44,700,000	
Sectarians - - - -	300,000	
		45,000,000
Roman Catholics and Armenians -		3,500,000
Protestants of various sects -		1,514,000
Mahomedans - - - -		4,000,000
Jews - - - - -		460,000
Pagans - - - - -		900,000
		55,374,000

In no part of the globe is the confusion, or, at least, the multiplicity of tongues so remarkable as in Russia, where people of so many different origins are peacefully united under the same sceptre. From the astonishing variety of races, it will not produce astonishment when we say that there are spoken throughout the empire forty languages, perfectly distinct one from the other, in which number the dialects of a same idiom are not included. Several of these languages are known but by name, and, as *yet, have neither* grammar nor dictionary.

The "Pater," in the ancient Sclavonian, the Language of the Church, and the Mother of all the Sclavonian Idioms.

Otché nache ijé yessi na nébeçakh, da svaitìtsa
Father our who art in heaven, hallowed be
imia tvoié, da pridiète tsarslviyé tvoïé, da
name thine, come kingdom thine,
boudiete volia tvoia iako na nébeçi, i ha zemli,
be done will thine as in heaven, as on earth,
khleb nache nassouchtchnii dajd nam dnies.
bread our daily give us this day.
I ostavi nam dolgui nacha iakojé i moui
And forgive us offences our as we
ostavlayem doljnikom nachim. I ne vedi nass
forgive them that offend us. And not lead us
vo iskouchénié no izbavi nass ott loukavaho.
into temptation but deliver us from evil.
Iako tvoié iest tsartsvo, i sila i slava,
For thine is the kingdom, and the power and the glory,
vo vaiki vaikof. Amine.
for ever and ever. Amen.

British Magazine.

VARIETIES.

MEEKNESS.

The gentle and forgiving temper of Christ will appear in his followers, in proportion to their growth in grace. No circumstances can exempt us from our obligation to imitate him. However good the cause in which we are engaged, we must be slow to anger, placable and mild. Let a Mohammedan story rebuke our wrath. Abba Haninah, the most celebrated doctor of the orthodox Mussulmans, having causelessly received a malicious and most violent blow in the face, spoke thus to the agressor: "I could return you injury for the injury you have done me, but I will not. I could inform against you to the Caliph, but I will not be an informer. I could, in my prayers to God, represent the outrage done me, but I will forbear that. In fine, I could, at the day of judgment, desire God to revenge it; but far be it from me. Nay, should that terrible day arrive this very moment, and could my intercession then prevail, I would not desire to enter Paradise without you."—*Presbyterian.*

THE BENEDICTION.

We do not think the less of the closing benediction, because it is customary in the Roman Catholic Church; indeed we question whether any Church, since the time of the apostles, has been without the usage. A *blessing*, or *benediction*, is "a prayer by which happiness is implored for any one." In its mere form it differs from ordinary prayers, simply by being addressed to the person or persons blessed—"The Lord bless *you.*" We are at a loss to discern the difficulty as to the use of the formula "*Receive the benediction,*" even if this were universal, which it is not. It is at the option of the minister to use the gesture above alluded to, or not; it is a dictate of nature to use some such extension of the hands, and is undoubtedly grateful to the majority of minds. It is consistent with the idiom of our language to speak of *giving* and *receiving* a blessing. A dying father calls his children, and says, *Receive my blessing*. Thus Lord Bacon says, "The person that is called, kneeleth down before the chair, and the father layeth his hand upon his head, or her head, and *giveth the blessing.*" After all, we do not feel as if we had cleared up any thing, for we see nothing to clear up.—*Presbyterian.*

RESPONSIBILITY FOR OPINIONS.

For our religious principles, whilst they are confined to ourselves, we are responsible to God only. For the manner in which we openly declare our religious principles, and for the conduct we pursue under the influence of them, we are responsible to society also.

As the forming of right opinions depends upon a combination of many circumstances, how far it may or may not be in our own power to form right opinions, admits of a question. But about the impropriety of injuring society by any mode of propagating our opinions, there should be no question. For nothing can be more clear, than that man living in society, is bound by moral and political obligations not to injure such society, either by word or deed.—*Bp. Huntingford.*

CONTROVERSY.

It is truly a matter of grief, and exceedingly to be deplored, that, either from the misfortune or the disorder of our age, it almost always happens that those mysteries of our religion which were promulgated for the peace and comfort of mankind, should be turned into materials for nothing but contention and dispute. Who could ever have thought that the death of Christ, which was destined to secure peace and destroy enmity, as the Apostle speaks, Ephes. ii. 14, 17, and Coloss. i. 20, 21, could have been so fruitful in the production of strife? But this seems to arise from the innate curiosity of men, who are more anxious to scrutinize the secret councils of God, than to embrace the benefits openly offered to them. Hence it comes to pass that, from too much altercation on the points, *For whom did* Christ *die, and for whom did he not die?* little is thought by mankind individually, of applying to ourselves the death of Christ, by a true and lively faith, for the salvation of our own souls.—*Allport.*

VIRTUOUS INDIGNATION.

There is a virtuous indignation; but it closes the mouth, and opens the fountains of tears. "Mine eye runs down with water, because men keep not thy law." There is nothing of enmity to persons, in holy anger. It is not, Who has done it? but What is done? and Who is dishonored?

AMALGAMATION AND CHURCH SOCIETIES.

From the first, we have deplored the collisions between these American Societies and our own Church institutions. But such collision grew from the character and claims which they assumed, that is, to include all the American Churches, whether these Churches had similar societies of their own, or not; and whether they publicly refused to be included or not. It is worthy of remark, that there has been no collision between the peculiar Church Societies of different Churches. There never will be, we presume; because these Societies publicly proclaim their character. They call themselves by their proper names, and all are content. They do not claim their neighbors'. This is the best way. It will produce more peace and more good. The public sentiment and feeling are setting toward this opinion, and in a few years each Church will have its own benevolent societies.

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To our friends and brethren, let us speak the language of Wesleyan Methodism in any part of the world; and that is to "do our own work, in our own way," and rejoice in the success of others. Let us be stirred up to diligence by the great zeal, liberality, and enterprise of our neighbors. Let us give of our substance, apply our hands, and give our minds, to the support of the missionary cause, to the purchase and spread of Bibles and tracts, and to collecting and instructing children in the Sunday School.

Christian Advocate.

We perceive, from the Churchman, that the Protestant Episcopal Church is very earnestly devoted, and successfully too, to the promotion of the interests of their own Tract and Sabbath School Societies. We wish them great success, and much good of their works.—*Ibid.*

THE CATARACT OF THE OCEAN.

"Will that roaring, raging water-spout of yours never cease?" said the ocean angrily to a cataract.

"I might better ask you," was the answer, "will your insatiable depths never be filled?"

"When will the torrent of his censures stop?" is sometimes said of a zealous preacher.

"And when will you cease to want them?" might be the answer. Meisner.

N. Y. Evangelist.

MISSIONS.

DOMESTIC DEPARTMENT.

MICHIGAN.

From the report of the Rev. Mr. O'Brien, officiating at Monroe.

"*March 12th.*—It will be gratifying to the Executive Committee, to whose fostering care we are chiefly indebted for what has been done in this section of the country, to know our church was completely finished on the 1st February last, and for the first time opened for divine service, on Sunday, 3d February, when the communion was administered by the Rev. Mr. Bury and myself, to 17 persons, 6 of our stated communicants being unavoidably absent. The largest assemblies ever collected in the village, attended the morning and evening services. The church is a neat building, and accommodates between 300 and 400 persons—the body of the house 36 by 46 feet, exclusive of a vestry room in the rear, and a projection of 8 feet by 20 in the front; which affords the entrance to the gallery and body of the house. The turrets, which are supported by the projection, are allowed by all to be exceedingly well proportioned, and present the first interesting object to persons entering our village. Since my last communications to the Parent Society, I have admitted 3 to the communion, baptized 2 adults, and attended 2 funerals. The interest in our Church, if we judge from numbers, and a disposition to procure sittings, is increasing here. The Saturday after our edifice was opened, a sale of pews took place, the proceeds of which, when collected, together with the beneficence of our worthy friends in the East, will exonerate the vestry from all demands. A subscription was lately circulated through the village for the purchase of a bell not less than 700 lbs.; a sufficient sum has been raised, and one of our vestry has written to Troy in order to procure one. We calculate on having it soon after the navigation on the lake opens. It will be of considerable advantage to us in producing a regularity of attendance.

"When we look back, and think what we were sixteen months ago, with a number scarcely sufficient to form a vestry—poor and of no repute—compelled to meet in a cold, uncomfortable room—we have much cause for gratitude to the bountiful Giver of every good for what He has done for us. * * *

"It is a cause of much thankfulness to find that my labors are not altogether in vain. And since the temple lately reared to the honor of God has become (we hope) the spiritual birthplace of an immortal soul, God grant, that this may be only the first-fruits of an abundant harvest yet to be gathered in.

"About five weeks ago, I organized a Sunday School, the number of scholars 41—teachers 14. It is likely to increase in the spring. I regularly attend and have a class of the more advanced children. This part of my duty affords me much pleasure. The library which I purchased and collected proves a valuable auxiliary, and may, I trust, be a blessing to many.

"On Thursday last, agreeably to notice, I preached a missionary sermon, and formed an association in connexion with the Domestic and Foreign Society. The 'Ladies' Industrious Society,' organized about twelve months ago, and to whose exertions and zeal we are altogether indebted for the internal decorations of our church, has promised twenty dollars, and the male part of the community will contribute a like sum. Our congregation is poor, but not ungrateful; they are sensible of the great debt they owe the parent Society, and this will stimulate them to exertion. I am convinced there is no society so poor, but it can do a little; and when the members of our churches feel the responsibility resting on them, and know their substance is not their own—that they are only stewards, and have to render an account of whatsoever is intrusted to their care, they will be disposed to cast their mite into the treasury of the Lord."

From the report of the Rev. Mr. Freeman, officiating at Dexter and Ypsilanti.

"*February 27th.*—I have continued to officiate regularly at Dexter and Ypsilanti as formerly. The last of January, by special solicitation, I visited Monroe, with the view of attending the opening of the new church. From thence I proceeded to Detroit, where with Mr. Bury was concerted a missionary tour through the counties of Wastenau, Jackson, Calhoun, Calamazo, and St. Joseph; and thence home by the Chicago road, calling on our return at Tecumseh, Clinton and Saline. This plan was executed so far as that Mr. B. arrived at Ypsilanti, and preached twice on the next day, Sunday, the 10th of February, the services having been performed by myself. On Monday, Mr. B. proceeded to Ann Arbor, where I joined him the next day, and he performed divine service and preached at night. We then passed through Dexter, where Mr. Bury again preached on Thursday the 13th. On Friday we reached Jacksonburgh, where we had service and a sermon by Mr. B. There are a few families in this latter place, which greatly prefer the services of our Church above those of the kind to which they have access: and I was assured on my return, that enough could be raised by the commencement of next summer to secure the services of a missionary one third or one fourth of his time.

"On Saturday, we reached Marshal, the seat of justice for Calhoun county, 40 miles from Jacksonburgh, and about 80 miles from Ypsilanti. Here I performed divine service, and Mr. Bury preached on the morning of Sunday, the

17th; and in consequence of his feeling indisposed from his previous exertions and exposure, I conducted the services again, and preached at candle-light. Here, also, though the place is very recently settled, and there be yet but few inhabitants, a respectable number were found attached to the Church, and very desirous of enjoying her services and ministry, and would readily raise means for securing them as often as was mentioned in reference to Jacksonburgh." * * *

"I parted with him [Rev. Mr. Bury] very reluctantly on Monday, the 18th, determining, if possible, (by taking the woods and trails not much travelled, and where yet was sufficient snow,) to penetrate through the wilderness 45 or 50 miles to Centerville, the seat of justice for St. Joseph's county. I accordingly directed my rather uncertain course, guided by marked trees, 12 miles to the location of an Episcopal family who had formerly resided in Ypsilanti, and whom I had promised certainly to call upon, if within my power. This place I reached in the afternoon, where I spent the night. I learnt that this location, about a year ago, was twelve miles distant from any inhabitant. *Now*, however, they have a *few near* neighbors, and within the above circuit can number, or will next summer be able to number, *many hundreds*. The thaw still continuing, I was finally obliged to abandon the idea of reaching St. Joseph's county for the present —and making my way by another route to Jacksonburgh, I thence proceeded across the country about thirty miles, and struck the Chicago five miles west of Clinton, on Wednesday evening, the 20th. Here and at Tecumseh, I spent the remainder of the week in visiting a number of families, formerly attendants on, or members of, the Church, and preaching once at Clinton on Friday night, and twice at Tecumseh on Sunday.

"The result of my observations, made during this tour, (though so little has been accomplished compared with what was intended) and in which I believe Mr. Bury would agree with me, is, that our Church is more or less known, and her ministry and services desired, in every settlement and village wherever we have been, or could go, in this Territory; and that for a year or two to come, at least one missionary of the Society, possessing the requisite qualifications for the service, would do great good, by going two, three, or more times in the year, the rounds (if I may so speak) of the country seats, villages and settlements.—Such a one's object should be, not so much at first to organize new churches, as to search out those who are members, or who are friendly, and make report where the call for frequent and stated services is the most pressing; also, to hold out the prospect to those favoring our Zion wherever he goes, that, if they will but persevere *in their profession without wavering*, and continue to guide their steps *in the old paths* a little longer, they may expect soon to enjoy the stated ministrations of the Church."

MISSISSIPPI.

From the report of the Rev. Mr. Wheeler, recently officiating at Woodville, Pinckneyville, and Jefferson county.

"*February*, 1833.—Since November 14, regular services have been continued in the places and according to the order mentioned in the reports which have been already transmitted; except that I have not visited Pinckneyville since the last Sunday in October, having confined my ministrations to Christ Church, in Jefferson Co., and St. Paul's, at Woodville. So much travelling as at first, performed on horseback, was too fatiguing, except for a short period, and for a missionary purpose in reference to Pinckneyville; to ascertain the public feeling there toward our Church, and, if any friends were found, to favor them with occasional services, in order to strengthen their attachment and kindle their zeal. With this view I performed divine service on five Sundays, monthly, in a rude but tolerably commodious meeting-house common to all denominations, and for intelligent though not large congregations, by a few females of which the responses of the liturgy were rendered. I made the acquaintance of most of the families in that neighborhood, and learned the desire of a number of the most influential for the permanent services of an Episcopal clergyman a portion of his time, and their disposition to be liberal toward his support. Their request was, that I would officiate for them once a month at least, and devote what time practicable in their families. But as the parish in Jefferson county had a church of their own, and a number of communicants, of both which P. is destitute, I considered the former had a superior claim, provided the clergyman's health and circumstances admitted the labor and inconveniences necessary, in order to a union of that parish with the one of St. Paul's, Woodville, the distance being fifty-five miles from church to church. I therefore endeavored to supply these churches, having followed the course of spending two Sundays in one parish, and then two in the other.

"My charge in Mississippi I have resigned, and would recommend that another missionary be procured to supply the vacancy as soon as possible. Woodville and Pinckneyville, only 15 miles apart, with a good road—a district of country not unhealthy—a neat church in the former, with bell, organ, and organist—a people desirous of an Episcopal clergyman—board in the most respectable families gratuitous—a salary from the people equal to about $350 or $400 at the North, beside some perquisites of office—scene of labor in one of the principal counties if not the first in the State—a genial climate in the winter, and not unfavorable to many constitutions in the warm season—prospects of usefulness;—these things I can say of the situation, and hope they contain weight sufficient to induce some young man to go there without delay, and under the auspices of your Society. A stranger may arrive in the spring with as much security as in any other portion of the year. Woodville, I hesitate not to pronounce *positively* healthy. The individual who shall be sent to the people, may rely on a cordial reception. My earnest desire is that they may not be long without a clergyman. Mr. Justice W. Foote of Pinckneyville, and Mr. A. M. Feltus, would be proper correspondents, if any clergyman wishes information previously to a visit to that section of country."

THE DIOCESES.

VERMONT.

It gives us pleasure to hear of the prosperity of the Church, in any section of our country, and especially to hear of the success that attends the labors of our brethren who are near us. We know of no portion of the country where the prospects of the Church appear to be more encouraging than in the new Diocese of Vermont. For years past it has been engaged in expensive suits for the recovery of the lands transferred to it by the venerable "Society for the Propagation of the Gospel in Foreign Parts."

A final decision in favor of the Church has been obtained, and the lands now rent for nearly $3000 per year. A part of this sum is divided among the different congregations, and a part, ($400,) is to be appropriated annually toward the support of the Episcopate.

Within the past year, the number of young men preparing for the ministry has increased, and there is a prospect that the vacant churches will, ere long, be supplied with able and faithful pastors. We understand that two candidates are expected to receive holy orders in a few weeks. One Congregational minister has applied for orders. In one town, two young lawyers, of high respectability, have relinquished their profession, and devoted themselves to the Church. We hope that their example will be followed by others, and that the field which is already white with the harvest, may be better supplied with laborers.

The next Diocesan Convention will meet at Rutland, on the last Wednesday of May, at which time the new church in that place will be ready for consecration.

Exertions are now making for the establishment of a *Manual Labor School*, to be under the patronage of the Convention. It is proposed to purchase a farm, and to enable young men to support themselves by a few hours' labor each day. This course will secure to indigent young men a good education, preserve their health, and prepare them for usefulness.

The successful labors of our brethren in one quarter, should encourage others to renewed efforts to promote the welfare of the Church. Their labors in the Lord will not be in vain.

Episcopal Watchman.

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. IX.

"The field is the world."

INDIVIDUAL EFFORT.—NO. IV.

When we speak of the obligation and the ability of individuals to engage heartily and zealously in the extension of the Church, we exclude from our view no description of persons. The call we address to Christians for their warm co-operation, is designed for the poor as well as the rich, the humble and obscure, as well as those in more elevated life. The work which is before the Church, and to which the Church is bound to consecrate her utmost energy, is too extensive, and too pressing in its importance to allow any one, be he who or what or where he may, to hold back from actual and personal engagement. We hold that it is a privilege as well as a duty for every one to engage himself in hastening its accomplishment so far as the providence of God places it within his power: and to some extent the providence of God, be it never so sparing, has granted the ability to every individual. There is a claim upon every soul, to which Christianity comes with its consolations and its hopes, to contribute prayers and efforts and means to the utmost of its abilities in promoting its universal extension. And until an individual has cut himself off from participating in all the blessings which the Gospel offers, he cannot rid himself of the obligation to do something in his Master's cause.

We know indeed that the actual amount of efficient aid which different individuals can render to the cause must greatly vary, according to the circumstances in which they are placed; and that whilst the influence of one will be restricted to a very small sphere, that of another placed in a more elevated station, though animated with no more zealous spirit, will reach far and wide. This does not diminish the responsibilities of the weaker, but it heightens infinitely the obligations of those, to whom by the providence of God much has thus been given. And it is a painful consideration, that so little proportionate result should follow from the vast moral power which has been placed in the hands of many who bear the name of Christ. How often does the divine munificence pour forth its treasures into the lap of the individual members of Christ's body, but how seldom, comparatively, are they employed for the glory of Him who gave them? How often are individuals endowed with talents and opportunities of influence whose proper improvement might be instrumental in uprooting the strong foundations of the kingdom of Satan, but how seldom do we find that improvement actually effected? There have been indeed here and there exhibited bright and shining instances of devotion to the cause of Christ, on the part of those whom God has eminently blessed, and they stand recorded to cheer the hearts and awaken the holy emulation of those who come after them. But the very fact that these instances are so conspicuous and brilliant proves their rarity, and reminds us that when one has come up to the standard of Christian duty, multitudes have fallen lamentably short of it. Would every individual on whom the glorious Gospel of Christ has shed light, only resolve to do all he can in aiding the universal extension of the Church; so far from being rare examples, such instances would find parallels in the ordinary occurrences of every day. And if it would be reasonable to believe that consequences of incalculable magnitude would follow from the consecration of the talents and the wealth which have been deposited in the keeping of individual Christians, is it hazarding too much to say that no ordinary amount of guilt will be chargeable on those whose apathy interposes an insuperable obstacle to the great result?

We know that the success of the enterprises of the Church will depend in a great degree on the power of united effort which shall be put forth by her members in their associate capacity; and to the contemplation of the importance of such efforts we design ere long to call the attention of our readers. But we also know that the value of united efforts will depend to a great extent upon the spirit with which individuals will engage in them; for at the most, unity of action is but the combination of the exertions of individuals: and while it is necessary that the Church should go forth as one solid phalanx to fight the battles of the Lord, it is equally necessary that every soldier should bring with him a strong hand and a warm heart and a firm resolve that whatever others may do, he will fight manfully and undauntedly under the blood-stained banner of the Captain of his salvation. The moral power of the Church in her united capacity will then, and not till then, be felt as it ought, when every one amongst her sons and daughters shall have contributed to her service, in a spirit of entire devotedness, all the talents, of what kind soever they may be, with which Providence has blessed them.

Whatever subsidiary means may subsequently be employed in carrying forward any system of effort for the extension of the Redeemer's kingdom, the train must be set in the single-handed resolution of individual zeal. The annals of Christian benevolence teach us this important lesson, and afford abundant evidence of the truth that it is within the power of individuals, by their own private and it may be humble exertions, to put in motion the elements of great and glorious revolutions. The single example which is afforded in the history of Robert Raikes, an individual who but for his holy resolution to do something for the good of men and the glory of his Master, would have passed through life unknown and unnoticed amidst thousands of his equals and superiors, is a loud call upon every one to whom God has given the knowledge of the truth, to *try* the value and the efficacy of *individual effort*. Who can estimate the amount of blessing which the exertions of that man have been instrumental in bestowing upon tens and hundreds of thousands, not merely in his own but in other and distant lands? And who can say that his own apparent opportunities of usefulness may not bear a fair comparison with those enjoyed by this benefactor of the world?

We feel deeply the immense importance of these considerations, and would seek to gain for them an entrance into the heart of every member of our communion. *Individual* effort is all important; and until the great body of Episcopalians have been awakened to a sense of the immediate and personal obligation to engage in it, the work of the *extension of the Church* can never go on prosperously. In the spirit of Christian affection therefore, we make a solemn appeal to every Christian man and woman within the walls of our Zion, to commence at once the improvement of all their present opportunities, and, whilst they labor zealously and heartily, looking into the future to inquire, What more can we not accomplish? The very poorest amongst us has access at least to one rich and inexhaustible treasury; and from the riches of the divine mercy through the importunity of his prayers may bring down blessings upon the cause of Christ so abundant, that there shall not be room enough to receive them. In a land of civilization — which Christianity has civilized — there is not a single comfort enjoyed by the very poorest, which may not be plainly attributed to the influence of the Gospel, and which may not be considered as claiming at his hands in behalf of the Gospel a proportionate return: and so long as that return is not willingly rendered, there is not a single enjoyment, from the meanest luxury which marks the yearly festival of the inhabitant of the hovel of want, to the sumptuous expenditures which are daily made by the man of wealth at the shrine of pleasure and fashion, which is not marked with the guilt of wilful sacrilege. "The silver is mine, and the gold is mine, saith the Lord of Hosts."

But there are some to whom much is given. We speak to *Christian parents* — and in view of the wants of the world, and of their infinite obligation to the Lord who bought them, we call on them to consecrate their children to the work of extending the Redeemer's kingdom. Cast in of your substance abundantly, if you please, into the Lord's treasury. It is your solemn duty, and it is at the jeopardy of your souls, if you dare refuse to perform it. But you have richer treasures committed to your keeping than silver and gold — and the Lord who gave up all things for your sakes, claims them at your hands. Your sons and your daughters we call on you to lend unto the God who gave them. These may do more in the accomplishment of the work before us, than the hundreds or thousands which are given out of the abundance of the rich; nay without these, the living messengers of the everlasting Gospel, the treasures of the whole earth could effect nothing. Train them up for this holy, this glorious service. As you have given them to be signed with the sign of the cross in holy baptism, let that sacred signature be something more than an empty mockery, let it prove indeed a living pledge that they shall enlist under the banner of the Captain of their salvation, and fight manfully the warfare in which he is engaged against sin and Satan. Do all that prayer and faithful nurturing can do, to raise them for the Missionaries of the Church, and keep them not back when through God's blessing on your prayers, and your efforts, they offer themselves in willing devotedness to the blessed work. "*He that loveth son or daughter more than me, is not worthy of me.*" Quench not the smoking flax: allow not the misdirected power of parental attachment to interpose between them and their duty, when the desire to discharge that duty has been awakened in their breasts. When this spirit shall have been excited in the bosom of Christian parents, a brighter and a better day will begin to dawn upon the Church of Christ. The watchmen may then begin to cry — "Behold! the morning cometh," — Zion will then be putting on her beautiful garments, and be going forth on her march of triumph, "fair as the moon, bright as the sun, and terrible as an army with banners." And if Christian parents still refuse to meet this holy obligation, we lay the burden of their guilt at their own doors. The pressing necessity of the Church is a want of the men who are to carry forward her enterprises of benevolence. Not a breeze is borne to us from the wilderness and the solitary place, which is not charged with the cry for living preachers of the word of life; not an answer of promise is returned from the midst of our Zion, which is not burthened with the dispiriting condition— "If the men can be found." By the blessing of God it is within the power of Christian parents to relieve the want, and to extend the arm of help to the Church in this her season of special need. Here is a field for individual action which is indeed common to the poor and the rich —a field which may and must be occupied by all to whose parental stewardship God has intrusted the nurture of immortal minds. Bring then your Samuels, ye Christian mothers, to the sanctuary of your God, and say with the pious Hannah—"As long as they live, they shall be lent to the Lord."—And ye fathers, offer up your Isaacs, the children of your special affection, and of God's special kindness, not, as was of old commanded, for burnt offerings, but as living sacrifices, holy and acceptable. This is your duty and your privilege; and by all the force of motive with which the love of Christ—the promise of heaven—the pressing and fearful necessities of six hundred millions of your fellow-immortals, can furnish us, we summon you as individuals to its immediate performance.

May God grant that the appeal we make, may indeed be heard and answered, and *that the apathy and selfishness of Christian parents may no longer continue the most grievous obstacle to the universal extension of the Church of the Redeemer!* Z.

For the Churchman.

ADULT EDUCATION SOCIETY OF ST. MARK'S CHURCH, LE ROY.

Mr. Editor,—Our *Sunday School* having recently formed itself into an association for assisting young men preparing for the ministry in our Church, an account of which I hope soon to see in the Churchman, a devoted friend to the Church proposed at our parish meeting last Easter Monday, that we should have a similar society, composed of adults. Accordingly, on the following Sunday, the measure was brought before the congregation, and a constitution submitted, of which I send a copy:

"We, the members of St. Mark's Church, Le Roy, N.Y., whose names are hereunto annexed, hereby form ourselves into a society, by the payment of at least *six and a quarter cents* MONTHLY, to be called the Adult Education Society of St. Mark's Church, Le Roy. The subscriptions to be paid any time previously to the first Monday in each month, to the Treasurer of the corporation o said church, and by him to be remitted to the Treasuref of the Missionary and Education Society of the Protestant Episcopal Church, in the Diocese of New-York, any time before the sitting of the Convention of said Diocese."

Le Roy, April 14, 1833.

Twenty-six of the congregation immediately enrolled their names as members, the total amount of whose subscriptions for the month of April is *four dollars and twenty-seven cents*. More subscriptions, I trust, will yet be obtained. But even if they should not be increased, and should continue the same for a year, the amount would be upward of FIFTY DOLLARS. This, united with our Sunday School Education Fund, will be enough to support one student a year. Now, what congregation is there, that cannot do as much as that of Le Roy? What person cannot contribute 6¼ cents a month, not quite two cents a week? Who that *wishes well* to our Zion, who that has *heard* the pressing cry for the services of our Church which is borne to us by every wind, will not do so much—who that *loves* our communion, and *feels* for the wants of others, can refuse so small a sum toward lengthening her cords and strengthening her stakes?

The least sum contributed by any individual of this association, for the present month, was six and a quarter cents, the largest one dollar. It cannot be, Mr. Editor, that we should be without the adequate funds for all purposes of education connected with our Church, were the two plans set on foot in this remote and small congregation, vigorously pushed forward throughout all the borders of our Church. Shall they not be adopted?

F. H. C.

For the Churchman.

ASSOCIATION FOR THE PROMOTION OF CHRISTIANITY.

The Churchman of April 27, contains a cheering account of the success of the plan of the General Agent of the Domestic and Foreign Missionary Society, as adopted by the congregation of Christ Church, New-York. A member of a remote, a new, and a small parish, asks leave to tender to the writer of the article alluded to, "A Friend to Missions," and all engaged with him, the most cordial congratulations; and further, with a view "to provoke one another to love and to good works," and not in the spirit of rivalry and emulation, permission is solicited of the editors of the Churchman, for the statement in their columns, of the following brief facts. To the mind of the writer they suggest the very interesting reflection, that without design, fellow-soldiers in the same good cause, were entering on a very important enterprise so nearly at the *same* time, yet in such distant quarters, that it can hardly be correct for either of them to say, "We are the first."

From the parish books of Calvary Church, Homer, I transcribe the following:—

"*Monday Evening, Feb.* 25, 1833.

"At a meeting held at the residence of ———, to take into consideration the formation of a Parish Association, the Minister of the parish and the Senior Warden were appointed a Committee to draft a Constitution.

"*Tuesday Evening, March* 5, 1833.

"At a meeting held in the basement room of the church, agreeably to public notice, Augustus Donnelly, Esq. was chosen to preside, and Lyman Kendal, Jun., Secretary. The above Committee reported a Constitution, which, after amendment, was adopted as follows, viz."

I need not copy it. Its title is, "Calvary Church Association for the Promotion of Christianity." It is altogether on the plan, and some of it in the very words, proposed by the General Agent. Its monthly meetings promise to be highly interesting. Committees have been appointed on some of its objects, whose examinations and reports can scarcely fail of exciting interest in the minds of the laity. What we have already done, and shall soon do, God willing, in the cause of the Sunday School, of Missions, of Theological Education, and of Tracts, is small indeed, compared with the contributions of larger and wealthier congregations; but "these *little* things are great to little" congregations, and we bless God that he has enabled and disposed us to make a beginning. We pray for "the continual dew of God's blessing" on this, and on all such young and tender plants, that they may speedily become trees, great and flourishing, in the kingdom of our Lord Jesus Christ.

I will only add, that the Missionary Association formed a year and a half ago, has been merged in the Parish Association; and before another six months shall have passed, it is confidently anticipated, that there will not be a member of our congregation who will not be a member of the Association, and thus, directly or indirectly, a contributor to all the important Societies of our Church, for the promotion of the blessed Gospel of the Son of God.

Epaphras.

Homer, Cortlandt Co. April 19.

For the Churchman.

THE CHURCH.—NO. II.

A former communication contained some few reasons *why* the Church should receive our unqualified support; the object of this is, to show *how* that support may be most effectually bestowed.

One obvious method is to make the Church, as such, *more generally and thoroughly known*. This is to be accomplished through the medium of the pulpit. There is a sanctity resting upon that elevated place, that gives incalculable force to the truths which emanate from it; and were her watchmen to raise their voices as they ought, our Zion would have less reason to complain of the neglect with which her claims are treated. As Episcopalians, we must regard the Gospel and its depositary, the Church, as intimately connected; and if so, it becomes the duty of our clergymen to instruct us fully in her doctrines and institutions. Do they always do it? As laymen, we feel ourselves at liberty to complain of what we think habitual neglect of these topics in the pulpit. For full ten years have we attended the Episcopal Church, and had there been no other means of information than the preaching of her ministers within our reach, must have remained in utter ignorance of its true character and pretensions.

Our Church maintains that the best mode of promoting true godliness, is to shun the irregularities to which our nature is so prone—to disregard all religions, and every thing pretending to be religious, not in strict conformity with the Bible,—and to seek and find the "old paths" in which the Apostles and holy Fathers of old walked. These opinions her ministers have adopted, or there is no sufficient reason why they should officiate at her altars. Why then do they hesitate to give them to the world? Why would they deprive their parishioners of the light they esteem so necessary to themselves; a light to which they are far from having an exclusive claim. Is it because they fear to combat with the popular prejudice that it is immaterial to what denomination men belong, so long as the heart is right? Can it be, that individuals who have vowed so much for the Church as they have, and have made such sacrifices for her welfare, can stoop thus to compromise duty with inclination?

We feel that we owe some apology to our spiritual pastors for propounding such complaints; and yet are satisfied, that a moment's consideration will assure them of their justice: and should these hints lead any one of them to instruct his people from the pulpit and in his Bible class, in matters second in importance only to the sanctification of the heart, we should be amply repaid.

2. The next mean of disseminating information in respect to the Church that suggests itself, is one as much within the sphere of a layman's duty, as that of his pastor's. The distribution of books and tracts has won more real friends to the Church, than any other agent; principally, perhaps, because most employed. They work reformation secretly but surely, and have the superior advantage of leaving the lasting impress of conviction wherever they go. Besides, they are not confined to the narrow precincts of a parish; their field is the world; they find their way alike into the city and into the forest, into the palace and the hut, and some of the firmest converts to our Church through their instrumentality, are to be found in wilds where the services of that Church are yet unknown. In view of the immense advantages that these agents hold out, we call on every friend of that spiritual edifice whose foundation is the apostles and prophets, to arouse himself to the utmost exertions in procuring and sending the messengers of truth to every quarter of our benighted land, to every misguided family of our people. Do this, and our Zion, robed in all her glory, will rise in every portion of the Union; and while the cities are made glad with God's own appointed heralds, the wilderness will bloom and blossom as the rose.

3. A judicious introduction of the subject in conversations, might lead to most important results. But it must be remembered, that all are not qualified for this duty, and before an individual assumes it as his office, he would do well to examine into the extent of his information, his constitutional temperament, and the degree of his subjection to truly Christian feelings; but above all, should he make it the subject of fervent prayer, that he may not in this way injure the cause he wishes to promote. A few temperate and well-timed observations, breathing the spirit of devotion that the Church aims so much at promoting, may be the source of a stream of blessings, that shall continue to flow and increase until the end of time. A single hint thus dropped, may lead to an examination of the subject; an examination which it should be the continual object of the friends of truth to provoke, and which when once properly commenced, can hardly result otherwise than in the extension of the Church.

4. The Church may most effectually be supported, by instructing our Sunday School children in its characteristics. Let it not be imagined, that we would have their young minds imbued with the distinctive views of our Church, at the expense of neglecting the high duties inculcated by the Gospel.—No; we would have the Gospel and the Church go hand in hand; and we must ever deprecate their separation, as in the highest degree unnatural. We believe that there are errors into which other denominations not only tend to fall, but are actually ingulfed; and those errors, we humbly conceive, are properly guarded against only in the Church of God's own appointing: believing this, who is there that will condemn us for wishing to place under the same efficient safeguards, those who are committed to our care, and for whom we *must* have some affection; and much responsibility! But it rests not with inclination; it is a solemn duty: if the Church is the ark of safety, we dare not refuse to invite, nay urge, all within hearing of our voice to enter her sacred doors.

The principal reason why we should take especial pains with Sunday School children on this head, is that their minds are young and tender, capable of receiving lasting impressions; and should we succeed in implanting religion there in its loveliest and purest form, there is less likelihood that *they* in after life will be cast about by every wind of doctrine, or that *the Church* will lose those who are most indebted to her fostering care.

5. Greatly will the importance and prosperity of the Church be augmented, if we show our attachment, by a *rigid conformity with its requisitions*. In vain do we bestow upon it our high encomiums (and its origin, plan, and ends, we cannot praise too highly) if we disregard those features in which its beauty and excellence principally lies. Our conduct will be more attended to than our words; and with great semblance of truth will others say, that such boasted distinctive excellencies must be of little worth, when their very advocates treat them with such apparent contempt. But there is yet a stronger argument—There will always be those who make obedience to the heavenly Bride a matter of conscience, and who will regard the disobedient as her enemies in practice if not in heart. Thus a party spirit is generated in the Church, which *may* proceed from opposition to division; and then, when our Zion should be rent to her very foundations (which may God for ever avert) where would be her beauty? and who would "walk round about her and tell the towers thereof?" It has been our unity heretofore, that has made us the admiration of others, even while they opposed us: and it must be our unity hereafter, that will direct into our communion the vast masses of other denominations that are thrown off in their endless separations. The duty of every true Churchman is obvious. He must stand by his Church, he must conform to her dictates, and yield ready obedience in things indifferent to her constituted authorities, even when other courses *seem* to be better. The peace of the Church of God depends upon his pursuing this line of duty; and for that reason, he is even far more bound to adhere to it, than to preserve the harmony of his domestic circle.

6. But of all others, the most efficient mean of promoting the glory of the Church and accelerating its progress, is the *holy and devoted lives of its members*. Men will judge by effects, and if they behold the advocates of our "holy city" giving themselves up body and soul to their Master's service, if they see them actuated alone by a desire to promote the glory of God and salvation of the souls for whom Christ died, and ever aiming at a compliance with the divine command—"Be ye perfect as your Father in heaven is perfect;"—the Church they support must and will triumph, and her banners of spotless purity be unfurled wherever the name of Jesus is adored. C.

For the Churchman.

Mr. Editor,—It is evident to me, that what a parent is to his family, and a pastor to his congregation, the Bishop is to his diocese. A family must inevitably be thrown into confusion, if proper respect be not paid to the wishes and station of its head. A parish cannot fail of exhibiting the sad effects of disunion, when the Rector is virtually represented as hostile to works of benevolence, by the organization of institutions in his parish which have no reference to him, their ecclesiastical head. For my own part, I should regard with distrust parochial associations, which, in their organization and proceedings, exhibited no evidence of respect to those whom God had set over them in the Lord. And I can scarcely believe myself peculiarly constituted; for nothing is more reasonable or Scriptural, than that this honor is due those to whom is committed the care of Christ's flock. Now, what is the Bishop, but the head of a family, and the pastor of a flock? What would be improper in either of the two, is so also in a diocese. And as children should unite with their parents, and parishioners co-operate with and uphold their pastors, and abstain from measures which might distract the parish and subvert good order, so should clergymen and laymen endeavor to strengthen the hands of their bishops; give them the honor due to their exalted and responsible office; and, in a word, (to use the language of an apostolic man,) "do nothing, affecting the interest of a diocese, without the Bishop."

I am one of those who have been honored with a copy of a pamphlet connected with an education society. Therein I learn the existence of an institution for the education of a great number; I perceive indications of great zeal—great activity; and I am called upon to assist in the prosecution of the important and praiseworthy design of educating persons for the holy ministry.

That Society exists in a diocese favored with Episcopal superintendence; but among its officers, or in its report, I find no mention of the spiritual earthly head with whom its prominent members are connected. The Society is termed *Episcopal*; but the Episcopal *office* has no influence on its proceedings, and, I will add, affords no guarantee for the soundness of its views, or the peacefulness and orderly character of its intentions.

Now, Sir, it is no part of my design to be "an accuser of the brethren," and impute improper motives to them: "peradventure it was an oversight." But I thought it right to mention the defect in their organization, and to state it, through the medium of your columns, as a reason why I cannot lend my aid—a reason, I am sure, which cannot fail to have weight with every one who duly appreciates the *principles* of Episcopacy. I would say, then, let them in such an extended plan of operations, recognise the existence and the authority of the apostolic head, with whom, by God's providence, they are connected,—and they will then be entitled at least to receive for their call a greater measure of respect and attention from every

Churchman.

THE CHURCHMAN.

SATURDAY, MAY 11, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Bishop Onderdonk proposes making a Visitation in the months of May and June, as follows:—

5th Sunday after Easter, 12, Cohoes; 13, Troy, St. John's, A. M., (Ordination;) St. Paul's, P. M.; Ascension-day, Thursday, 16, Plattsburgh; Sunday after Ascension, 19, Malone; Tuesday, 21, Pottsdam; 22, Norfolk; 23, Waddington; Saturday, 25, Heuvelton; Whitsunday, 26, Ogdensburgh; Whitsun-Monday, 27, Morristown; Thursday 30, Brownville; 31, Watertown; June 1, Sackett's Harbor; Trinity Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; 6, Rome; 7, Oriskany; 8, and 1st Sunday after Trinity, 9, Oneida Castle; Tuesday 11, P. M., St. Paul's, Troy; 12, St. John's, Troy, (Institution;) 13, Ulster; 14, Kingston, A. M.; Dashville Falls, P. M.

To Correspondents, &c.—We are compelled to omit "J. A.," for want of room. "W. J. H." is under consideration. Notices of several new publications are unavoidably deferred.

The Fair for the Benefit of St. Clement's Church Sunday School, we are desired to remind our readers, will be held, agreeably to notice, on Wednesday next, 15th instant, at Masonic Hall, Broadway, and continue open during the evening. If the weather should prove unfavorable, it will take place on Friday.

Episcopal Visitation at Princeton.—On Wednesday, the 1st inst., the Festival of St. Philip and St. James, the Episcopal service was for the first time performed in the borough of Princeton, and a sermon preached from Mark x. 14; "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," by the Bishop of New-Jersey. The Presbyterian church was generously offered by the session for the Bishop's use on that occasion, and gratefully accepted. The evening service was performed in strict conformity with the liturgy, and the responses were made in a manner which would have done credit to an established congregation. We are glad to learn that the parish, whose organization we lately recorded, have purchased a beautiful lot for building, and that in the course of a few weeks the corner-stone will be laid with appropriate ceremonies.

A few words of explanation are due to the Vermont Chronicle, and perhaps a hint may not be lost on the Boston Recorder. To the latter we suggest that it *might* prove a harder task to give good solid reasons than to shrug his shoulders and laugh off an application of Scripture. To the former we say that 'we felt so bad about it'—not because Mr. King, as a Presbyterian or Congregationalist (we do not exactly know which he is; the line, we believe, is rather faint in some places) thinks well of his own views and speaks for them like a man; but because, as an *American missionary*, professedly devoted to the extension of Gospel principles apart from polity, (let those take the credit of the separation to whom it belongs,) he forsakes the limits of his duty and meddles with things which delicacy, modesty, and, in his situation, principle, should have made him to leave untouched. We characterize opponents of imparity as "rash," because they set *their* wisdom against that of sixteen centuries; as "impotent," because their hand is raised against what we believe to be a divine appointment. The "way of Cain" is making choice of our own means in preference of those provided by our Maker. "The error of Balaam" is abiding by our own views of policy, in lieu of the narrow path of implicit obedience to Divine direction. "The sin of Korah" is the rejection of a divinely constituted ministry. Each of these charges, in our view of the contents of God's word, lies heavy against the opponents of a ministry in three orders, founded by Christ and his apostles, and sanctioned by the Holy Ghost. Thank God, neither does our affirmation make these things so, nor does the courteous denial, or the careless sneer, lessen their verity, or their solemn importance.

We are not so happy as to know the author of the 'Natural History of Enthusiasm;' but called him 'a non-episcopalian' on the sufficient authority of the Eclectic Review.

The Christian's Duty to his Country.—No man who loves his country, even if unaware of his own best interests, can help perceiving that the preservation of every thing which he holds dear and sacred depends on the moral cultivation of its fearfully multiplying population. Leave the myriads who are yearly pouring into our land ignorant and unfit for judicious exercise of the liberties which accrue to them with their first step on American soil, in their ignorance and moral degradation, and they become a brute element of havoc, waiting only to be let loose to level at once and for ever the fair fabric of our admirable polity. Suffer the millions who are annually born heirs to the possessions, influence, and

responsibilities of the present 'people,' to grow up with no fixed principle or just aim, and the restless ardor for advance which is so characteristic of the American will lead them on to ruin: 'change and chance' will be their gods, and anarchy, with its legitimate offspring, despotism, shall shut up the land which is now the hope of the world, in murky night. Moral cultivation, more thorough and on a larger scale than has ever yet been enjoyed by any considerable portion of the human race, can alone avert these evils. The freest people on the face of the earth must be *the best*, or it will be the most miserable. Is it needful, at this stage of human experience, to ask whether there is any influence of sufficient magnitude and efficacy to give this tone to a great nation, except religion? What other has not been tried, and found wanting? and where has this been brought to bear in any measure, without results more than proportionate to the most sanguine anticipations? Do not despots themselves find religion, however they may hate and despise its restraints, necessary to give their subjects that measure of intelligence and integrity without which even despotism cannot bind society together? Have not the few republics, or approaches to government by the people, thriven or fallen into ruins with the prevalence or absence of religion? The merest worldling cannot read history, or study human nature, without feeling the absolute necessity of religion, little as he may value its sanctions and obligations, to the well-being of a community. If ever, then, it became a nation to rise as one man and make provision for the continuance of its own well-being, that duty is now ours, and we must perform it by strengthening, and deepening, and greatly spreading the hold which (thanks be for it to the Ruler of the Universe!) religious truth already has, in no inconsiderable degree, upon our population. Men of sense of every Christian denomination, and of no religious profession, in every quarter of the land, are daily becoming more sensible of this; and proportionably exert themselves to reform the tone of a corrupt press, to increase provision for secular education, and to multiply and facilitate exertions for the dissemination of religion.

What is the duty of the Christian at this juncture? To look on in silence and indolent approbation? or feebly to applaud exertions to which a sense of duty is impelling others, less interested in their result, and less obligated to their performance, than himself? Surely not! If he be *indeed* that which he calls himself, he must rejoice that the providence of GOD has so ordered his country's interests, that it *must* be decidedly, pre-eminently, a Christian land, to retain its birthright and preserve itself from becoming a scorn among the nations. And, feeling this, he will be one among the foremost to carry on the work of Christianizing the views, the feelings, the character, the institutions of the people. What are private ends and interests, compared with such an aim? Where are enjoyment, and honor, and enduring fame to be sought, if not in its accomplishment? Thousands there are, we doubt not, at this moment, ready to shed their blood for their country's interest or honor. In all the range of human contemplation is there a mean of advancing both, at all comparable to its exaltation into CHRIST's kingdom, its replenishment with spiritual treasure, its registry before GOD as a people of his redeemed? Thousands would think no sacrifice too great to insure the perpetuity of the edifice which their fathers' blood has cemented, and the stability of those principles for which they set their possessions, homes, and lives, upon the die. When this may be done by working in the cause for which the Only Begotten Son poured forth his blood, by winning to him the souls which he purchased at his life's price, by rearing that spiritual edifice of souls ransomed and prepared for immortality which he came to earth to found—shall we count the cost? sum up our rent-rolls? compute our interest? cast up the last year's gains? and then dole out some hundredth, or thousandth, as a contribution, and think we have done well?

In truth, could we see duty and interest as WE WILL one day see them, when mind shall be no longer clogged by flesh and sense, we should feel *ourselves* due to the work. So Paul reasoned, (2 *Corinthians* v. 15,) and if we do not feel the obligation, weakened faith, not lessened duty, is the cause. It is the most fearful evidence of spiritual deadness in the great body of professing Christians, that absolute indifference to the advancement of the object of the Redeemer's mission, by personal engagement in his service, is so universal. On an average, not one in the year is set apart to minister for CHRIST, out of every congregation of a thousand worshippers. Had it been so in the beginning, where were the Gospel now? Then, men humbly prayed to be allowed to forego all things, for the enviable honor of serving in GOD's embassy: it was a privilege, and happy the man whose qualifications obtained the suffrage of his fellows, and the consent of those who were intrusted with the responsibility of setting apart to the high calling!

Times are changed: and though the voice of the LORD is plainly heard among us, in his providential ordering of events, saying to those who call themselves His, "Whom shall I send, and who will go for us?" few indeed are they who answer, "Here am I: send me."

But if men will not *offer*, they must be *sought*. If you will not go yourselves, every tie of consistency, gratitude, and due reverence of acknowledged claims, binds you to procure and send others. *This*, at least, can be done: for the principle so well known, and thoroughly applied, in things secular—*a demand creates a supply*—prevails also in things sacred; here, too, as there, however, by the intervention of third parties—*traders*, if we may use the worldly phrase without degrading the transaction which we would illustrate by it, *in the article*. *Education societies* assume this place; and so act in remedy of the ills resulting from the worldly tone of our Christianity, and the feebleness of our lukewarm faith. They hold forth encouragements which induce those who are out of the allurements of worldly prospects, to hope for usefulness and rewards better than the world can bestow, in a spiritual calling. They are the hand of the Church, extended to welcome the few whom obscurity, or poverty, or misfortune has saved from the world's clutches, though possessed of abilities equal to a station of the highest trust and heaviest responsibility which it is in the power of mortal to commit to his fellow.

These thoughts have been suggested by a circumstance which bore with it but too plain proof that OUR DIOCESAN EDUCATION SOCIETY has not awakened the interest, nor received the support, with which we fondly hoped it would have been met by the Episcopalians of the city and diocese.

We charge it home to your conscience, reader, are *you* doing what you *can*, and therefore OUGHT, for this instrument of salvation to your country, of most bounden duty to your GOD? That you are not personally engaged in the ministry of reconciliation may be, we will not say a crime, but a melancholy consequence of the prevalence of a worldly mind in the Church of CHRIST. That you are not active in providing the service of others in the work, if such be the case, must arise from most deficient views of the character of the Gospel, of your own condition as the purchase of CHRIST's blood, and of the requirement which will one day be found to have been made of you by Him who made you for himself, has bought you with His blood, and even now, by our humble instrumentality, is prompting you to sanctify to Him your will, your affections, and your energies.

The preceding paragraphs were written, and delivered for the compositor, when we received the following communication, with the included extracts from a speech by Mr. Everett in the Massachusetts Senate 'upon the amendment of the third article in the Bill of Rights.'—Never was confirmation more strong or opportune than this able speech affords our argument. It is the production of a politician, be it remembered, contending, *as such*, for measures dictated solely by regard for his country's weal, on principles broad enough to take in every shade of sentiment not partaking of the madness of Atheism. Mr. Everett is very evidently no partizan—no bigot, of whom the indifferent or cautious need be afraid. His religious principles differ widely from our own. His idea of religion itself, probably, falls far short of that which we feel bound to advocate. But all these circumstances give weight to his testimony in the case; and, although at the expense of matter which we wished to insert, we *must* find room for his evidence (shall we call it? or opinion?) entire.

CLAIMS OF RELIGION UPON GOVERNMENTS.

IN running away from the Establishment as it exists in England, the first American colonists ran into an extreme which their descendants, unwisely and unhappily, as it seems to me, have continued to maintain. The position that governments owe nothing to religion is, strictly interpreted, a denial that they owe any thing to GOD; and though it is not often, we believe, intended to carry out the *theory* so far, it but too commonly amounts to it in practice. The following extracts are from a very able speech in the Senate of Massachusetts, by Alexander H. Everett, Esq. The whole speech will well repay perusal.

"Without going into general and merely speculative reasoning, I ask gentlemen to produce an instance of any considerable State, of ancient or modern times, in which public worship and public instruction in religion have been kept up without the aid of Government. The science of politics is eminently a practical one, and it is rarely safely to adopt any principle that has not been sanctioned by former experience. If gentlemen undertake to maintain, that religion will take care of itself—that it will be properly supported, whether the Government provide for it or not, let them point out a community in which the experiment has been made and has succeeded. Sir, I apprehend that none will be found. I can say at least with perfect truth, that in the limited range of my researches into history, I have never met with an account of such instance. In all the most distinguished States—whether of ancient or modern times—one of the principal, I may say indeed the principal care of the community, has been to provide for the support of religion. In Egypt, Palestine, and the Oriental nations, religion has always been the main object of the Government. In Greece, it was the only bond of union, that held together the several members of that illustrious Commonwealth of States. The Amphyctionic Council, which corresponded, as far as any part of the Greek Constitution can be said to correspond with it, with our General Government, was authorized to act upon no other subject. In the constitution of ancient Rome, the same feature is not less apparent, and it is to this very fact that Cicero attributes the remarkable success of the State. 'However much we may be disposed to exalt our advantages,' says this illustrious orator, in one of his addresses to the Senate, 'it is nevertheless certain, that we have been surpassed in population by the Spaniards, in physical force by the Gauls, in shrewdness and cunning by Carthage, in the fine arts by Greece, and in mere native talent by some of our Italian fellow-countrymen; but in the single point of attention to religion we have exceeded other nations, and it is by the favorable influence of this circumstance upon the character of the people that I account for our success in acquiring the political and military ascendancy that we now enjoy throughout the world.' It is needless to add, that in all the modern European nations and their colonies, religion is amply and carefully provided for by the community, and is in fact one of the great objects of the care and attention of the Government.

"In this respect, Mr. President, the experience of the world is uniform and without exception. It is accordingly laid down in general terms, as an acknowledged principle, by one of the most judicious political writers, that no State, whether of ancient or modern times, has ever flourished, of which the foundation was not laid, in one way or another, on religion. The great Lord Chancellor Bacon, whose name alone is almost decisive authority on any one point of general philosophy, in enumerating what he calls the four pillars of Government, three or which are justice, counsel, and treasure, places religion as the first in order and importance at the head of the list. The reason why religion is universally and justly represented as essential to the prosperity of States is not less obvious than the fact. The object of Government is to enforce among individuals the observance of the moral law, and States are prosperous in proportion as this object is attained. But the only effectual sanction of this law is to be found in religion. Hence a Government, which neglects the care of religion, is guilty of the folly of promulgating laws unaccompanied with any adequate sanction, of requiring the community to obey without presenting to their minds the motives that generally induce to a prompt and cheerful obedience. Under these circumstances, the only resource left to the public authorities is mere physical force, and experience has abundantly shown, that this is wholly ineffectual, excepting as an aid and supplement in particular cases, to the moral influences which alone can be depended on for the preservation of the tranquillity and good order of society.

"I am aware, Mr. President, that some of our sister States may be regarded as exceptions to the remark, that in all civilized communities, religion has been a principal object of the attention of the Government. They have in fact been mentioned as such in the course of this debate. It has been said, I believe with truth, that Massachusetts is now the only one of the United States, in which the Legislature is authorized by the Constitution to make any public provision by law for the support of religion. Sir, I for one am proud of the distinction, such as it is. If the sacred guest, whose influence has for two centuries, in the language of Burke, 'consecrated the Commonwealth,' is in future to be banished from our councils, I rejoice that the last lingering traces of her presence will be seen on the soil, which has been, from the beginning of our history, her favorite abode—in the midst of the places that have been rendered famous by the exploits which her influence inspired—on the heights of Dorchester and Charleston, and the bloody plains of Lexington. But, Sir, the exception is only apparent, and I undertake to say that there is no community on earth, of which the history illustrates more fully and pointedly than ours the principle, that those States only have flourished, whose foundations were laid in religion.

"I confess, Mr. President, that I have seen with regret and uneasiness an apparent disposition in a part of the community in this as well as in some other countries, to overlook these obvious truths. There are persons, and even parties, who at the very moment when the use of physical force as an engine of government is discredited and abandoned, seem to be laboring with a sort of frantic energy to destroy the influence of all the moral motives that can be substituted for it—more especially religion. The effort now making in this Commonwealth—apparently with a prospect of success—to amend or rather virtually to abolish the third article of the Bill of Rights, is one of the symptoms of the spirit to which I now allude. Another may be seen in the growing inclination to exclude religion from our colleges and other institutions for education. We have seen within two or three years, in another State, a college founded and endowed with princely liberality, but on the scandalous condition, that no clergyman should even set foot within its walls. Such a condition, Mr. President, as being contrary to good morals, is, in my opinion, void, and the bequest might be made to take effect without it. But however this may be, the introduction of it into the will of the founder, and the acquiescence in it by the parties interested, are melancholy indications of the state of public feeling. Even in this section of the country, once, I may say still, the head quarters of good principles, in the selection of persons to be employed in the government and instruction of the principal colleges, a preference has of late years been almost avowedly given to persons of other professions over clergymen. I am aware, Sir, that some pretext is afforded for such a preference and for such an exclusion as the one to which I have alluded in the will of Mr. Girard, by the acrimony with which the different theological parties contend with each other about trivial points of doctrine and discipline; to the utter neglect of the real truths, and above all the deep and sincere religious feeling, which alone are of any importance. But, Sir, whatever plausible pretext may be found for such a tendency, were it even justifiable under all circumstances in the particular cases to which I allude, its practical results are not the less mischievous. Mr. President, I have said and I repeat, that if, while we abandon the use of physical force as an engine of maintaining order, we also discard the only valuable and effectual moral influences, and leave the individual to the unchecked guidance of his own selfish passions, our institutions will be found to be impracticable, and society will fall into a state of dissolution.

"The gentleman from Berkshire tells us that religion will exist—that it is independent of the aid of Government—that it will take care of itself. Why, Sir, this is all true, but in what way? Religion takes care of herself by giving stability, permanence, vigor, health, life to the individuals—the families—the communities—that care for her. The individuals—the communities that are penetrated with a truly religious spirit, and exercise the moral qualities which flow from that source only, regularly prosper. They inherit the earth! Those that pursue a different course, as regularly dwindle into nothing and disappear. This, Sir, is the way in which religion takes care of itself. How then does the principle apply to the case in question? If we, Sir, as a community reject religion, we shall gradually decline from our present prosperous social condition, until the places that now know us, know us no more, and other communities, animated by a better spirit, come up and occupy them in our stead. This is the order of nature, or in other words, the will of Providence, and we can no more expect to escape from the operation of it, than an individual can expect to escape from the usual physical results of intemperance and vice."

These are old-fashioned sentiments. But so is truth old-fashioned; and so is religion. It is but too much to be regretted that they are not more commonly expressed. The neglect of the true wisdom with which they are conceived, will prove the ruin of this prosperous republic. It is well that such men as the Editor of the "North American Review" entertain and will assert them. The time is come when they who think aright should speak aloud. If the evil cannot be arrested, duty can at least be performed. There are men in high places whom we know to be like-minded. Let them see that by their silence the commonwealth suffer no harm.

ONE OF THE OLD SCHOOL.

SMALL EFFORTS—or rather, strenuous efforts on a small scale. From these it is that we look for the spring (under Him who is the source and spring of all good) of the Church's prosperity. When the many who can do *little*, do *all they can*, our Zion shall 'arise and shine;' and not before. Great benefactions have their value; but that value is multiplied, when the same amount comes with equal proportionate effort from many sources, in exact proportion to the number of the sources. We exult, therefore, in the indications that our small and feeble bands are exerting themselves: it is by them that "Jacob shall arise." A communication from Cortlandt County, on this subject, will be read with interest. The following extract from the letter of a correspondent, is equally encouraging.

"I have tried, and am still trying, to have my good people do a little for various objects which so justly claim our attention. To this end, I have formed a society, as was recommended in the Churchman, embracing a number of societies in one. I delivered a discourse on the occasion; but as it was the first attempt of the kind made here, but few attended. Yet, not being easily discouraged, I take the constitution, and every leisure hour I can spare, go to my parishioners, and plead the wants of our Church, and endeavor to show them the necessity of *contributing*, if it is but 'a mite.' At present we are poor, and our numbers are small; consequently, we shall be able to raise but *little;* yet we hope that that little may be acceptable, and thus express our gratitude for *what has been done for us.*"

THE FAMILY VISITER AND SUNDAY SCHOOL MAGAZINE.—We regret to announce that this periodical will cease with the forthcoming number—*for want of support.* Perhaps it has not deserved it:—yet some, who ought to be good judges, have said otherwise. In any case, it is no honor to our Church, that the accredited organ and medium of communication of its Sunday School Society, should thus be suffered to perish, because there are not enough interested in its success, and willing to exert themselves for its promotion.

LEGH RICHMOND, according to the New-York Evangelist, "much lacked a large portion of practical sense and sound judgment." What next?—The Evangelist had just before said, "We want to do all in our power to *put* American writers *up to* the work of writing American books"—probably in the hope that from their superior measure of sense and judgment, productions far more useful than those of Richmond are to be expected. Which shall we admire most, the sagacity, or the style?

SUNDAY CAUCUS.—We find the following in the Boston Transcript.

Municipal.—At a meeting of the Mayor and Aldermen, yesterday:—Faneuil Hall was granted to Henry Williams and others, for a caucus on Sunday evening next.

Surely there is some mistake about this! Boston has not yet sunk to the level of New Orleans in the desecration of the Lord's day.

FAIR FOR THE BENEFIT OF THE SUNDAY SCHOOL OF ST. CLEMENT'S CHURCH.

A SALE of fancy and useful articles, in aid of the Sunday School of St. Clement's Church, will be held at the MASONIC HALL, Broadway, on Wednesday next, the 15th instant, to commence at 11 o'clock, and will continue open during the evening. Should the weather be unfavorable, the Fair will take place on the first pleasant day, Friday or Saturday, not Thursday.

ANNUAL MEETING.

THE Board of Managers of the General Protestant Episcopal Sunday School Union will hold their annual meeting, to hear the report of the Executive Committee, on Thursday, the 27th June next, at 8 o'clock, P. M., at the Press Buildings. By order,

EDWARD N. MEAD, *Secretary pro tem.*

New-York, May 7, 1833.

ANNUAL REPORTS.

NOTICE TO SUPERINTENDENTS.

AGREEABLY to the requisitions of the 7th article of the constitution of this Union, a report will forthwith be expected from you, of the state of your school. Punctuality on your part is *indispensable*, as the matter embraced in these Reports is to be imbodied, and ready for the press by the end of June, when the Board of Managers meet, in this city.

All reports from schools connected with Diocesan Societies, auxiliary to this Union, must be sent directly to the secretaries of such Societies, who will make from them *an abstract*, to be forwarded *without delay* to the Secretary of the General Union. All reports from schools not connected with Diocesan Auxiliaries are to be forwarded without delay direct to the Secretary of the General Union.

Address Edward N. Mead, office of the General Protestant Episcopal Sunday School Union, No. 46 Lumber-street, New-York.

By order of the Executive Committee,

EDWARD N. MEAD, *Secretary pro tem.*

New-York, May 7th, 1833.

☞ Editors of Episcopal periodicals are requested to insert the above notices.

NOTICE.

THE Society for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church in the State of New-Jersey, will hold its annual meeting in the City Hall at Camden, on the 29th instant, at nine o'clock, A. M.

JOHN M. WARD, *Secretary.*

Spotswood, May 6th, 1833.

Calendar.

May 12.—Rogation Sunday—Fifth after Easter.
— 13.— }
— 14.— } Rogation Days.
— 15.— }
— 16.—Ascension Day.
— 19.—Sunday after Ascension.
— 26.—Whit-Sunday.
— 27.—Whitsun Monday.
— 28.—Whitsun Tuesday.
— 29.— }
— 31.— } Ember Days.
June 1.— }
— 2.—Trinity Sunday.

MARRIED.

In Halifax county, on the 11th ultimo, by the Right Rev. Bishop Ives, the Rev. William Norwood, to Miss Winnifred B. Hill, youngest daughter of the late Thomas Hill, Esq., of that county.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS.—On the morning of the Fourth Sunday after Easter, the 5th of May, at the City Mission Church, Mr. R. C. Shimeall was admitted to the holy order of Deacons, by the Rt. Rev. B. T. Onderdonk. The morning service was conducted and the candidate presented by the Rev. J. M. Forbes. The lessons were read by the Rev. Mr. Arnold.

We understand that Mr. Daniel Leach, late of the Andover Theological Seminary, has been admitted to the holy order of Deacons, by the Rt. Rev. Bishop Griswold. —*Ep. Watchman.*

CLERICAL CHANGES.—The Rev. Mr. Bury, we regret to learn from an announcement in the Detroit Courier, is about to leave that city, and return to the East. Continued ill health is, we believe, the reason. An article under the head of Missions, in this paper, shows how faithfully Mr. Bury has exerted himself, while able.

The Rev. Ulysses M. Wheeler, Missionary of the Domestic and Foreign Missionary Society in Mississippi, has been constrained by ill health to relinquish his station, and return to the north.

The Rev. C. S. Hedges, of the diocese of Virginia, has received and accepted an unanimous call to the rectorship of St. Andrew's Church, Wilmington, Delaware, and will enter upon the duties of his appointment in the course of two or three weeks.—*Ep. Recorder.*

FOREIGN.

Barbadoes.—On the 19th November last, the Bishop of the Diocese appointed the Rev. John Checkley, A. B., of Trinity College, Dublin, (Rector of the united parishes of St. George and St. Andrew, in the Island of St. Vincent,) Rural Dean of the Island of St. Vincent and its dependencies.—*Barbadian.*

SUMMARY.

Scottish Secession Church.—This body originated in 1733—one hundred years ago—in the secession of four clergymen from the Scottish Kirk, on account of the prevalent neglect of discipline and maladministration. In doctrine it is Calvinistic, and in discipline Presbyterian. A correspondent of the London Christian Advocate says it embraces more than one third of the population of Cis-Grampian Scotland, and has a synod in Ireland. "The majority of the Presbyterians in Republican America, are Seceders;" and all in British America. So are the members of the mission at Karass, in Russian Tartary; there are congregations of the same order in the East Indies and in Australia; and one in Geneva—that of the pious and zealous Dr. Malan. The writer adds:—

"It is said (and the circumstance, if true, may be as important as it is curious,) that the present Sultan of the Caucasus, and heir presumptive to the Ottoman throne, is a Seceder. He is married to a Scots lady, a native of Edinburgh, and is a frequent contributor to the charitable institutions of that city, where he was partly educated. The Secession Church can enumerate among its pastors and lay-members many gifted and eminent men, of whom it may suffice to mention the following: viz. the Rev. J. Jamieson, D. D., the learned author of "Hermes Scythicus," and the celebrated Scottish Lexicographer; the Rev. Dr. M'Crie, author of the Life of John Knox, and other well known works, connected with the history of the Reformation; the Rev. Dr. Young, author of a celebrated Treatise on Government; the Rev. John Brown, author of the Self-Interpreting Bible; and the poets, Michael Bruce, Pollok, (author of the "Course of Time,") Pringle, &c.

"In the Secession Church, no one can be licensed as a preacher, or ordained as a pastor, who has not regularly attended, during four years, the prescribed course of general study, at one of the Universities, and afterward, during five years, the course of Hermenutics, Doctrinal Divinity, and Ecclesiastical History and Polity, at the Theological Hall. The Theological Seminary is situated in Glasgow.—*Boston Recorder.*

A Summary of the state of Education in Sunday and other Church-of-England Schools for the Religious Instruction of the Poor, throughout England and Wales, according to the returns obtained up to Jan. 1, 1831, arranged under the several Dioceses.

DIOCESES.	Places which have made a return.	Places which have some School	Schools. S. & D.	Schools. S.	Daily and Sunday. Boys.	Daily and Sunday. Girls	Sunday only, or additional. Boys.	Sunday only, or additional. Girls.	Taken to Church regularly.	S. P. C. K. Books used expressly.	Nat. Syst wholly adopted.
Canterbury	237	176	204	92	6,615	5,517	2,288	2,121	162	134	109
York	638	506	510	392	19,891	14,079	17,614	16,830	477	339	253
London	588	512	581	275	23,994	19,288	8,590	8,718	500	439	324
Durham	185	182	213	57	8,593	6,430	2,257	2,234	173	153	118
Winchester	486	404	429	164	16,579	14,270	4,909	5,337	397	328	253
St. Asaph	104	82	91	15	3,394	2,771	5 4	471	71	63	43
Bangor	135	69	71	14	2,530	1,911	595	487	62	55	40
Bath and Wells	360	304	196	212	5,677	5,108	7,231	7,851	299	243	171
Bristol	257	199	122	151	3,790	3,791	4,589	4,734	200	169	157
Carlisle	106	92	94	49	2,752	1,924	2,214	2,225	78	51	29
Chester	559	510	521	443	24,967	21,211	31,185	32,232	483	384	288
Chichester	212	154	139	84	4,805	4,240	2,156	2,206	144	120	82
St. David's	360	172	167	72	5,458	4,912	2,569	2,860	176	139	79
Exeter	489	395	365	193	13,702	10,851	7,486	7,488	376	310	148
Ely	102	88	69	48	1,906	2,021	2,216	2,255	84	59	23
Gloucester	216	204	187	168	4,335	4,179	5,282	5,676	199	163	63
Hereford	245	139	132	54	3,431	3,129	1,609	1,586	128	108	56
Lichfield & Cov.	460	402	479	217	17,869	14,731	9,719	9,633	388	322	237
Lincoln	992	720	485	499	13,766	10,721	14,994	15,295	834	545	345
Llandaff	174	100	70	56	1,873	1,777	1,205	1,093	93	78	35
Norwich	964	662	418	411	9,990	9,222	9,615	10,836	639	521	341
Oxford	198	172	115	113	2,312	2,258	3,193	3,148	171	136	48
Peterboro'	269	235	177	166	5,419	3,079	4,386	5,418	230	212	69
Rochester	104	82	92	40	4,323	2,675	1,199	1,280	77	63	41
Salisbury	339	291	250	190	5,778	5,780	5,302	5,513	234	226	78
Worcester	208	149	113	131	3,873	3,196	3,706	2,978	148	122	35
Peculiars	292	224	190	189	6,723	5,592	6,334	6,445	217	195	109
Totals	9309	7225	6470	4495	224,345	184,663	163,037	167,960	7090	5677	3574

English Charity Schools.—The first English Charity School was opened in Westminster in 1698, as an antidote to the 'Jesuit's Charity Grammar Schools,' established during the preceding year in the Savoy. Whether this were the same school as the St. Margaret's Blue Coat School, opened on Lady-day 1698, does not clearly appear. But this, and two other schools in St. Botolph's, Aldgate, and Norton Falgate, were established much about the same date. The time, however, was come, when 'a constellation of noble designs' brightened the prospects of the religious world; and 'the forming of societies for religion, and for the reformation of manners, and for promoting Christian knowledge, and for propagating the Gospel in foreign parts, and for erecting parochial libraries, and for the augmentation of the livings of the poorer clergy,' gave a lustre to a few short years about 1700, the beneficial influence of which is still felt over the Christian world. The names of the Hon. Robert Boyle, Rev. Dr. Thomas Bray, Robert Nelson, Esq., Dean Humphrey Prideaux and Bishop White Kennet, are intimately connected with these noble projects. The Society for Promoting Christian Knowledge then appeared as the great promoter of the education of the poor. It proceeded on one simple principle, that 'the growth of vice and immorality was greatly owing to gross ignorance of the principles of the Christian religion.' And this evil it labored to diminish, by encouraging schools and promoting the circulation of useful and religious books. It advocated, in an especial manner, the system of annexing habits of industry to religious learning,—and the introduction of religious instruction into workhouses for the poor; and the effects of its early labors in and about London may be seen in the following results:—

Year.	No. of Schools.	Boys.	Girls.	Total.	No. apprenticed from the beginning. Boys.	No. apprenticed from the beginning. Girls.
1704	54	1386	745	2131	306	75
1709	88	2181	1221	3402	963	405
1714	117	3077	1741	4818	1650	824

At the last date, in 1714, the numbers in England and Ireland were reported to be 1073 schools and 19,453 scholars.

Nor were the efforts of the clergy for increasing the funds for education at all unworthy of the cause. It appears, by an authentic publication of the day, that collections were made in many parishes after the week-day lectures on education, and after the sermons in Lent, for the benefit of the schools;—that in other places the ministers provided in part for the children's schooling, at their own charge;—that in some they taught the children themselves;—oftentimes persons were appointed parish clerks, on condition that they should open a cheap school;—a part of the offertory money was occasionally applied to the teaching of the poor; or else (as at Warwick) a charity box was set up in the church, with an inscription, 'for the use and increase of the Charity School;' sometimes, again, (as at St. Katharine by the Tower,) two of the trustees of the school were made collectors of the land-tax, and gave their poundage to the school, the other trustees assisting them in collecting by turns; or, (as there, and at St. Paul's, Shadwell) they farmed the lamps, and applied the profits to the same design, &c. &c. At St. Margaret's, Westminster, the Vestry let the Grey-Coat School have a parish house rent free for seven years, and placed some of the parish children (with the usual pensions given for their support) under the trustees of the school, who maintained and employed them in spinning, in mending and making shoes, in sewing and knitting, and applied the earnings to the benefit of the common fund.—*British Magazine.*

Presbyterian General Assembly.—The next General Assembly of the Presbyterian Church, is to meet in the Rev. Mr. Engle's church, on the 16th of May next, at 11 o'clock, A. M. It is highly probable that the Commissioners in attendance, will exceed three hundred.—*Philadelphian.*

English Temperance Societies.—At a meeting of the friends of Temperance Societies, held in London on the first Tuesday of March ultimo, the report stated that there were 250 associations in England, comprehending 47,000 members; 380 in Scotland, 55,000 members; and 20,000 members in Ireland.—*Christian Intelligencer.*

Typographical Error.—A correspondent of the New-York Evangelist, notices a striking error in some editions of the English translation of the Bible, in Luke xxiii. 32: "And there were also two *other* malefactors," &c. He says, and so says the Presbyterian, &c., it should be "*others*, malefactors"—but if the question be what is *the genuine reading*, not the best translation, we believe it should be "two other, malefactors"—a comma following other. The error consists in the omission of the comma.—*Ep. Recorder.*

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1833. *Missionary Disposable Fund.*

April 30,	Received of Rev. James Selkrig, collection made in Trinity Church, Pompey,	$3 79
	Collection made at Christ Church, do.	6 21
" "	Received a donation from Mr. Charles J. Aldis, of this city,	20 00
May 3,	Rec'd collection made in All Saints' Church, New-York, on Sunday, 21st April,	26 10
" "	From Mr. D. M. Hard, a donation per Rev. James D. Carder, of Ithaca,	2 00
6,	From St. Paul's Church, Paris, per Rev. O. H. Smith,	2 00
8,	From a Gentleman in Utica, per Rev. Mr. Dorr,	2 00
		$62 10

General Fund Disposable.

May 6,	Received from St. Paul's Church, Paris, per Rev. O. H. Smith,	$6 00

BENJAMIN M. BROWN, *Treasurer,*
At the Butchers and Drovers' Bank,
No. 128 Bowery.

New-York, May 9, 1833.

The Treasurer would respectfully state, that in consequence of his having declined business, he will hereafter be found only at the Butchers and Drovers' Bank, No. 128 Bowery. He would also request that remittances made to him from the country, should be by a private conveyance, as the charge of postage amounts to a large per cent. on the amount;—in a recent case, for instance, on the remittance of *Eight Dollars*, the postage was *seventy-five cents*. B. M. BROWN.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer acknowledges the receipt of the following sums, in aid of the *Stereotype Fund for the Bible*, viz:—

From Walter Bicker, per Mr. Alstyne	$5 00
Do. A. B., per do.	15 00
	$20 00

For the Disposable Fund.

A donation from Jacob Schatzel, Esq., being the amount of his annual gift, $50 00

RICHARD OAKLEY, *Treasurer,*
No. 122 Front-street.

May 8, 1833.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz:—

1833.

April 27,	From the Rev. Henry Gregory, of Homer, Cortlandt county,	$4 20
May 3,	From the Rev. James D. Carder, the sum arising from a collection made in St. John's Church, Ithaca, 21st ultimo,	3 50
	From three Subscribers,	3 00
		$10 70

THOMAS BROWNING, *Treasurer,*
At the Press Buildings, No. 46 Lumber-street.

May 9, 1833.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has great pleasure in acknowledging the receipt of $46 00, from the Agent, the Rev. B. Dorr, being the proceeds of collections after sermons preached by him, at the following places, viz:—

At Utica,	$33 05
New-Hartford,	6 35
Rome,	7 37
Oriskany,	2 20
	$48 97
Deduct necessary travelling expenses,	2 97
	$46 00

EDWARD R. JONES, Treasurer.

May 8, 1833.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund, acknowledges the receipt of *Forty Dollars*, from C. Knapp and family, J. Moss and family, and two female friends to missions, all of New-Berlin, Chenango county, New-York.

N. B. In the acknowledgment of April 20th, the name of Mr. *W. M. Chadwick* was erroneously printed *Chadarick*.

Contributions and donations to this fund will be thankfully received and faithfully applied, if left at the bookstore of Swords, Stanford & Co., No. 154 Broadway, at the office of the Washington Insurance Company, corner of John and William-streets, or at the residence of the Treasurer, No. 87 Leonard-street.

☞ *The Missionary Record* from April, is desired to be sent to the above gentlemen.

JAMES SWORDS, *Treasurer,*
Green Bay Mission Fund.

May 7, 1833.

CITY MISSION.

THE Subscriber thankfully acknowledges the receipt of $2, from J. W. S. H., for the Charity Fund of the Church of the Epiphany.

LOT JONES, 227 Bowery.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 9th, from the following persons, viz:—

Rev. L. A. Barrows—Postmaster, Cecilton, Md.—Postmaster, Geddes—Thos. A. Demill, *with remit*—Crawford Livingston—Rev. F. H. Cuming—Postmaster, Clappeville—Rev. E. Allen—Rev. J. M. Ward—Rev. C. S. Hedges—Wm. M. Morrison—Rev. G. Weller.

Received by the General Protestant Episcopal Sunday School Union.

P. E. D'Mill, *with remit*—Rev. Rufus Murray, *with remit*—George, Latimer & Co.—S. B. Shaw.

NEW-YORK MUSICAL ACADEMY,

North-west corner of Broadway and Broome-street.
Entrance in Broome street.

MR. DINGLEY, formerly editor of the "*Euterpeiad*," and during the last three years teacher of *Vocal Music* in this city, on the Pestalozzian or German system, in several primary and boarding schools, Sunday Schools, private classes, &c., with the most decided success—has been induced, at the solicitation of many patrons, to open an institution in which a thorough knowledge of Music, Vocal and Instrumental, suited to the Church or the Parlor, can with facility be acquired.

The regular exercises will commence on Monday next. Pupils can enter their names, and be organized into classes at any time between the 13th and 20th May instant.

Private pupils will also be received, and private classes may be made up at any time later. Children at the age of seven, may be taught the science.

Lessons will be given at almost every hour of the day and evening, so that all can be accommodated.

The principal juvenile classes will be instructed in the morning, at noon, and at 4 or 5 o'clock, P. M., so as not to interfere with other schools. Adult classes of Ladies and Gentlemen will be instructed in the evening.

In addition to Singing, will be taught the Pianoforte, Organ, Harp, Guitar, Violin, Flute, &c.

An Assistant Teacher, recently from London, who is an excellent performer and teacher on the Organ, Pianoforte, &c., also in singing, has been procured. Other efficient teachers will be employed when their assistance shall be found necessary.

Further particulars may be ascertained by a circular on application.

Respecting his competency, and the peculiar advantages of his plan of teaching, Mr. D. has the pleasure of referring to the following gentlemen:—

Rev. F. L. HAWKS, D. D., *Rector of St. Thomas' Church.*
Rev. J. D. WICKAM, *Principal of the Washington Institute.*
SAMUEL W. SETON, Esq., *Agent of the Public Schools.*
C. H. ROACH, Esq., *Sup. of St. Thomas' Sunday School.*
No. 6, 2 w.

Arise and Shine.

JERUSALEM, Jerusalem,
Arouse thee and awake!
Take back thy long-lost diadem,
The regal vestments take.
For on the mountain's top I see
The Branch of Jesse's vine,
His very glance is majesty,
His very form divine.
That eye, from which the heavens flee,
Is gently fix'd on thine,
And from afar he calls to thee,
'Arise and shine!'

No more he wears upon his brow
The thorny wreath of shame;
His judgment robes are on him now,
And Vengeance is his name.
A cup is in his right hand borne
Of strong but bitter wine,
His foes shall drink it—he hath sworn—
His enemies and thine.
But he espies thy vesture torn,
Thy widow's weeds for ages worn,
And lo!—He makes a sign.
'Zion, my spouse, no longer mourn;
Arise and shine!'

'Alas! wherewith shall I arise?
For I am weak and poor?'
—Responsive thunder shakes the skies,
'Is not my promise sure?
Did I not once to vengeance bow,
And die to make thee mine?
And can'st thou, dar'st thou, ask me how
Thou shalt arise and shine?
Hast thou not strength to pay thy vow?
Thy Saviour's strength is thine.
In my own strength I bid thee now
Arise and shine!'

Presbyterian.

MISCELLANY.

WE are neither afraid nor ashamed to grace our pages with the following beautifully-written essay, because a contemporary (who should have known better) has thought fit to quote its concluding paragraph with a sarcastic comment. The introduction sufficiently explains when, and in what circumstances, the writer thought it not impossible to serve GOD by sleeping. In our day, and even more in our country than in England, there is need to keep prominently in the public view the fact, that GOD is acceptably served, not with bustle and confusion, but in 'godly quietness.'

THE SABBATH.

THAT business and labor almost unceasing are characteristic of every class of society in England, cannot, I believe, be gainsaid. We are all very busy, enterprising, full of engagements and occupations. The spirit of trade has drawn into its never-resting course every temper of mind and every order of the people—the overwrought statesman, lawyer, author, the long and severe day of the mechanic, and raged even unto death of body and soul among the poor children of the factories. This aspect of the nation every where intruding its restless energies upon our notice, leads the mind to consider and to feel strongly the virtue and blessedness of REST, and the wisdom of the Jewish polity which so remarkably commanded and enforced it. That this precipitancy of life among us is a great cause and consequence of unsound knowledge, mediocrity of art and character, and of vulgar and unhappy feeling, I am well persuaded; and could we mitigate this thirst for action, business, and legislation, and impress upon some few at least the assurance of the poet that

"GOD doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait,"—*Milton.*

or from the stronger and safer language of a prophet convince them that

"Their strength is to sit still,"—(*Isaiah* xxx. 7,)

the consequences would be most beneficial and blessed. In the Mosaic legislation the very land itself was commanded by GOD to enjoy this refreshment of tranquillity and repose; and because this law was forgotten, we read that the Jews (Judah) were taken into captivity "until the land *had* enjoyed her sabbaths, for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." (2 Chron. xxxvi. 21.) Thus to compensate her, and to punish them, was there bestowed a decimal week of sabbatic years upon her, the enjoyment of which she had been defrauded of by their avarice and disobedience.

But now "the priesthood being changed, there becomes a change also of the law;" the seventh day is still sanctified, but to a purer and a nobler rest: the body is in repose only that the soul may live the more in the stillness of meditation and the gentleness of charity, and, by cherishing an unanxious, unworldly, and spiritual life, make every day to become a sabbath. Ere we can believe ourselves at all approaching to this Christian condition, it would be natural to mark some mitigation taking place of the ardent businesses, exhausting both soul and body, to which our commercial avidity, our utilitarian faith, and our secular dependencies at present so inexorably bind us. Ere the blade can spring up, some decay must take place in the earthly seed, something (at least equal we would hope to the "beggarly elements" of Judaic forbearance and mercy) to check the toil of agriculture and the cupidity of mammon. But Christian England seems far from allowing any such Mosaic restraints and festivals to break its confidence in the energies of its own self-depending and unresisting arm of flesh. Could some moral atmosphere be spread about her that would uplift and retain the holy and refreshing dews of the sabbath-days, so that they might fall and shed some little sprinklings of coolness upon the restlessness and fever that absorb so exclusively all the intervening ones, how gradually then would there find its way among us, in the place of our own multiscience, that simpler and quieter wisdom whose nature is "pure and peaceful," and which imposes upon its servants a "light burden" and an "easy yoke." Health and joy would be seen in the infant prisons, or rather lazar-houses of our manufactories; and a more cheerful and happy spirit soon enliven the exhausted sensibilities of our agricultural poor. The attainment of this blessing among our once healthful and warm-hearted peasantry, by raising a little the shoulder from the burden, has been but little spoken of, though felt to be so desirable by those who are dwelling among them. I would gently advocate it by selecting a remote and pleasing, rather than a nearer and more painful picture in illustration.

The village churches in which my lot had appointed me to be the weekly instructer, were about two miles apart; and as I journeyed on the Sabbath from the one to the other, many of my flock usually preceded their shepherd to the neighboring edifice of prayer and instruction. It was on a stormy and unquiet morning in July that I started from the parsonage to perform my first service in the adjoining parish; and having ascended a hill which overlooks the open country directly to the village, I was surprised to observe not one rustic pilgrim travelling the road before me, which the gloomy and untranquil character of the day might in part, though hardly without one exception, have accounted for. As I arrived at a barn a short distance from the church, I beheld on a bed of clean straw, snugly sheltered from the wind, two peasant boys of my village, the one about 10, the other 14 years of age, who, having waited awhile for my arrival, had both fallen away into a most profound and all-absorbing sleep. The spirit had been willing and obedient to the duties of the day, but the body weak; and as I was gazing on the simple and innocent expression written upon their thin, labor-worn faces, I bethought me of the many hours of their occupations and poor fare; their unaffectionate taskmasters; how great was the stock of piety, patience, contentment, and submission that would be needful to recruit them for another six days of servitude. In the mysterious aspect of sleep it seemed to me as if they had been sensible how inadequate in their weakened condition the spiritual support must be that any human ministration could afford, and had therefore resigned their whole and enfeebled being at once and totally into the hands of its great Creator, to re-animate it with freshened powers of hope and cheerful endurance; thus receiving from the Almighty Appointer of sabbatic rest himself, the recovery of their worn and wearied nature. They appeared removed from all sympathy with this world, its ever-pressing burdens and its unvarying toil, and to be taken awhile to abide in tranquillity and ease, as if the soul were carried away in order to be baptized, refreshened, and strengthened in the first and mysterious fount of life and happiness; and as I gently uttered my blessing over them, I could not but feel, they had not neglected the sabbath of the LORD their GOD, but that WITH HIM they had rested and kept it holy.—*British Magazine.*

CHURCH PRINCIPLES.

EPISCOPACY AND THE SYNOD OF DORT.

A CONTROVERSY arose in England respecting the conduct of the British commissioners* at Dort, in which it was alleged that they had compromised Episcopacy to Presbyterianism. This led them to set forth a joint attestation, that the doctrine of the Church of England was confirmed, and her discipline not impeached, by the Synod of Dort. It is an elaborate and most satisfactory manifesto. The writers state, that their commission extended only to points of doctrine; but that they had gone out of their way to reserve the prerogatives of Episcopal discipline, as embraced by the Church of England; and that their protest had been received with respectful attention, and had not been attempted to be impugned: "We thought not fit to content ourselves with warrantable silence; but, upon our return from that synodical session to the place of our private collegiate meeting, we diligently perused the confession, not only for points of doctrine referred to our judgments, but also for those excepted articles touching discipline: and consulting together what was fit to be done in delivering our opinions next day, we jointly concluded, that, howsoever our Church discipline had not been synodically taxed, nor theirs avowed, yet it was convenient for us, who were assured in our consciences that their presbyterial parity and laical presbytery was repugnant to the discipline established by the apostles and retained in our Church, to declare, in a temperate manner, our judgment, as well concerning that matter, though by them purposely excepted, as the other expressly referred to us. Accordingly, the next morning, when suffrages were to pass concerning the doctrine compromised in that confession, we, having by our place the prime voice in the Synod, gave our approbation of the substance of the doctrinal articles, with advice touching some incommodious phrases; and withal, contrary to the expectation of the whole Synod, we added express exception against the suppressed articles, with some touch also of argument against them. Which our contestation, or protestation, for so it may be styled, was principally performed by him, whom for priority of age, place, and dignity, it best became; and from whose person and gravity it might be the better taken, by the civil deputies of the States there present. Therein he professed and declared our utter dissent in that point; and further showed, that by our Saviour a parity of ministers was never instituted; that CHRIST ordained twelve apostles and seventy disciples; that the authority of the twelve was above the others; that the Church preserved this order left by our Saviour; and therefore, when the extraordinary authority of the apostles ceased, yet their ordinary authority continued in bishops who succeeded them; who were, by the apostles themselves, left in the government of the Church, to ordain ministers, and to see that they who were so ordained should preach no other doctrine; that, in an inferior degree, the ministers that were governed by bishops succeeded the seventy disciples; that this order hath been maintained in the Church from the time of the apostles; and herein he appealed to the judgment of antiquity, or of any learned man now living, if any could speak to the contrary, &c. In giving our several suffrages, the same exception was seconded by the rest of us colleagues, partly by other allegations, and partly by brief reference to this declaration, made *communi nomine*, [in the common name,] by our leader. To this our exception and allegation, not one word was answered by any of the Synodics, either strangers or provincials: so that herein we may seem to have had either their consent implied by silence, or at least, approbation of our just and necessary performance of our bounden duty to that Church whereunto they all afforded no small respect, though differing in government from their several Churches. Herein, perhaps, by some we might be deemed rather to have gone too far in contestation and upbraiding, *quasi in os*, [as it were to their face,] the civil magistrate and ministry there, with undue form of government of that Church, whose doctrine only was offered to our opinions."

"Peradventure, some hot spirits would not have rested in a formal recorded protestation, but would have charged those Churches to blot those articles out of their confession, and forthwith to reform their government: otherwise not have yielded approbation to any article of doctrine, as there comprised; but renounced the Synod, and shaken off from his feet the dust of Dort;—'I have nothing to do with your conclusions; I have no part nor portion in them: what ends you have, how things are carried, I cannot tell nor care.' We confess we were and are of another mind; our own dispositions, and the directions of our blessed peace-making King, kept us from kindling new fires where we had work enough to quench the old.† We then thought, and so still in our consciences are confident, that we forgot not our duty to our venerable and sacred mother, the Church of England, but took a course conformable to the rules as well of filial obedience as of Christian moderation."

Christian Observer.

* Those commissioners were Carleton, Bishop of Llandaff; Hall, Dean of Worcester, afterward Bishop of Norwich; Dr. Davenant, afterward Bishop of Salisbury; and Dr. Samuel Ward.—*Ed. Chn.*

† The result of their boldness and firmness in maintaining the claim of Episcopacy is well known—the Synod did but honor them the more, and attach the more weight to their opinion. But what did their 'peace-making' forbearance effect? Quench the fires of which they speak? No: but when the time came, the very men whom they had thus spared—not, indeed, the Dutch forsakers of apostolical church-rule, but their English brethren—turned upon these Episcopal moderators, and poor Hall, at least, had to tell the world what "hard measure" he received from the advocates of the principles which he had erst spared.

Ed. Chn.

SPONSORS IN BAPTISM.

THE practice of the Episcopal Church in this respect, is different from that of most Christian denominations in our country. It of course strikes many as a novelty, which calls for explanation, if not apology. The propriety of the practice is intimately connected with, and would probably be determined in most minds by the decision of a previous question, whether the children of parents who are not themselves professing Christians, should be admitted to baptism. Many would say they ought not, in any case,—and this, we believe, is the practice of most pædo-baptists amongst us.

The opposite course is the one adopted as the general usage, and sanctioned by the principles of the Episcopal Church. She does not, however, grant an indiscriminate admission to all who are presented for this rite. She would prefer, indeed, in every case, that a believing parent might be found to present his offspring in faith, and claim the privileges of the covenant for himself and them. But instances often occur, where neither parent possesses this faith, and yet the child is enjoying every privilege which can be enjoyed in a Christian land. He participates with the child of believing parents in the same means of grace, studies the same divine word, and is brought up in the nurture and admonition of the LORD, just as the other, excepting this one thing—he is a stranger to the vows of GOD's covenant. No one has cared sufficiently for his soul to assume these vows in his name: of course no one can urge their obligations upon him, or plead the promises in his behalf. Religious instruction is thus deprived, in his case, of its most efficient instrument, and must ordinarily be much less effective. What sufficient reason can there be, then, for debarring children who enjoy every other privilege of the Church of CHRIST, from this highest privilege of all,—admission to the outward seal of the Christian covenant? Faithful sponsors, as spiritual fathers and mothers, do for them what their natural parents are incapable of performing through unbelief. Thus they are brought within the pale of GOD's visible Church, share the counsels and prayers of GOD's people, and are made to feel the weight of the most solemn obligations henceforth to live not unto themselves, but to His glory, whose "soldiers and servants they have bound themselves to be to their lives' end."

We will conclude these remarks by quoting the opinions of one, whose sentiments on this point will be allowed no inconsiderable weight with all concerned. They are those of Calvin, in answer to the inquiries of the Scottish reformer, Knox. He commends his friend's zeal in guarding the sacrament of baptism against profanation, which it would suffer if it were indiscriminately administered, or if any were admitted to it "without competent sponsors." He condemns the practice of the Papists in stealing the children of Jews and Turks in order to baptize them; yet "we ought," he says, "not to doubt that the descendants of pious ancestors, though their immediate fathers and grand-fathers were apostates, yet belonged to the body of the Church. Proper sponsors, however, are necessary; for nothing could be more absurd than to insert into the body of CHRIST those, who we do not hope will be his disciples." "The great thing to be required," he says in another letter, "is that there should be a reasonable prospect of the children being brought up as Christians."—*Gamb. Obs.*

PARISH RECORD.

CHRIST CHURCH, BOSTON.

IT is one hundred and ten years this day, [April 17, 1833] since the corner-stone of Christ Church, in Salem-street, was laid. The architectural style of this building is very perfect, and has been considered, by good judges, equal to any in New-England. It has undergone no alteration, during the period named. The steeple, which was blown down in the great gale of 1804, was immediately rebuilt of the same height and style as before. The church was the twelfth house of public worship in Boston. Amongst all those, subsequently erected, no attempt at imitation of its style appears. This may be accounted for, on recollection of the prejudices existing from the settlement of the country, until very recently, against the Episcopal Church, so manifest in the history of "King's Chapel." We recollect but one church built after the style of Christ Church, and that is in Newport, Rhode-Island.

On recurrence to the names of the *fifty-three* purchasers of pews in December of the same year of the laying of the corner-stone, (a remarkable instance, by-the-bye, of despatch in building, considering the solidity and strength of the work, which would be creditable even in these times,) we do not find, with one or two exceptions, the names of any families now worshipping at that church. There may be, and no doubt are, many of their descendants. One half, at least, of the names, are also obsolete, and not known amongst the present inhabitants of Boston. The chime of bells, eight in number, still remain in the belfry uninjured. This is a remarkable circumstance, as more than double the number of the bells of other churches have, in the same period, been broken and replaced.—*Boston Transcript.*

PRACTICAL.

WISDOM FROM ABOVE.

ERNESTI, a distinguished writer on the interpretation of the Scriptures, thus gives his attestation to a truth which is received and valued by all who read the Bible in a proper spirit. "It is not to be doubted," he says, "that persons of piety, anxiously desirous of the knowledge of divine truth, are aided by the Spirit of GOD in searching out the meaning of the Scriptures, particularly in those things which specially pertain to faith and religious practice."

In relation to the manner in which this aid is given, it may not perhaps be without profit to remark, that the Scripture does not bear two different meanings, one apparent on the surface to the unenlightened reader, and another more deep and hidden, which is revealed to the children of GOD by his Spirit. It is true, that a proud, careless, or prejudiced reader, may easily misinterpret the language of Scripture, and even the best of men, from the imperfection of human knowledge, and the weakness of human nature, are often led into error with respect to its meaning. Notwithstanding this, it is an obvious truth which should be kept constantly in view, that every sentence and every word of the Holy Scriptures has a distinct, definite meaning, and if we attach any other to it, we call that the word of GOD which he never spake. The aid of the Spirit, imparted in the use of the proper means, and by their instrumentality, enables us to ascertain "*the mind of the Spirit.*"

If this statement be correct, it becomes an important question, *what are the proper means* to obtain a right understanding of the Scriptures? The first and most important, undoubtedly, is prayer. David, though an inspired writer, was earnest and frequent in prayer for grace to understand the Scriptures. "Teach me," he says in the 119th Psalm, "thy statutes, make me to understand the way of thy precepts." "Open thou mine eyes, that I may behold wondrous things out of thy law." If prayer be neglected, all other means will be vain; if this be rightly employed, a correct knowledge of divine truth, in its most important features, will always be the result, even though other means possessed be limited and imperfect. *Right dispositions* are the first and most important requisite for understanding the Scriptures, and these must be sought in prayer. They are often possessed in an eminent degree by the lowly and unlearned, while they are strangers to the bosoms of the most erudite.

"Their learning, like the lunar beam, affords
Light, but not heat: it leaves them undevout,
Frozen at heart, while speculation shines."

Hence it is, that the simple peasant, who searches the Scriptures with a "meek and lowly" heart, acquires a better knowledge of their leading truths, than the profound scholar, who views them through the mists of prejudice and pride. The former lacks much that is *important;* the latter all that is *indispensable.*

The subordinate means are the same which we employ in investigating the sense of any other volume. It would be foreign to our purpose to go into the proof of this assertion, but we may cite, in support of it, the following remarks, by Professor Stuart, of Andover:

"If the Bible is not a book which is intelligible in the same way as other books are, then it is difficult indeed to see how it is a *revelation.* There are only two ways in which the Bible, or any other book, can be understood; the one is by miraculous illumination, in order that we may have a right view of contents which otherwise would not be intelligible; the other is, by the application of such hermeneutic principles as constitute a part of our rational and communicative nature.

"If you say, now, that the first of these ways is the true and only one, then it follows that a renewed miracle is necessary in every instance where the Bible is read and understood. But first, this contradicts the experience of men; and secondly, I cannot see of what use the Scriptures are, provided a renewed revelation or illumination is necessary, on the part of Heaven, in every instance where they are read and understood. It is not the method of GOD's wisdom and design, thus to employ useless machinery; nor does such an idea comport with the numberless declarations of the Scriptures themselves, that they are plain, explicit, intelligible, perfect; in a word, all that is requisite to guide the humble disciple, or to enlighten the ignorant."—*Episcopal Recorder.*

THE ACCOUNT.

Stand fast in the LORD.—1 *Thess.* iii. 8.

I MAY boldly say, that as long as a man is out of CHRIST, he were better be a beggar or an idiot, than to be the steward of riches, honors, learning, and wisdom, which should have been improved to the glory of Him that gave them, and yet to be able to give up, at that great day of accounts, no other reckoning unto GOD but this: 'Thy riches have been the authors of my covetousness and oppression; thy honors, the steps of my haughtiness and ambition; thy learning and wisdom, the fuel of my pride.' Suppose that nature could receive any true advancement by these things; yet alas, when a man shall begin to think with himself, 'May not GOD this night take me away, like the fool in the Gospel, from all these things, or all these from me? May I not, nay must I not within these few years, instead of mine honor, be laid under men's feet? Instead of my purple and scarlet, be clothed with rottenness? Instead of my luxury and delicacies, become myself the food of worms? Is not the poor soul in my bosom an immortal soul? must it not have a being, as long as there is a GOD who is able to support it? And will not my bags and titles, my pleasures and preferments, my learning and natural endowments, every thing, save my sins, and my adversaries, and mine own conscience, forsake me, when I once enter into that immortality?'—When a man, (I say) shall begin to summon his heart unto such sad accounts as these, how will his face gather blackness, and his knees tremble, and his heart be even damped and blasted with amazement, in the midst of all the vanities and lies of this present world! What a fearful thing is it for an eternal soul to have nothing between it and eternal misery to rest upon, but that which will moulder away and crumble into dust under it, and so leave it alone, to sink into bottomless calamity! Oh beloved, when men shall have passed many millions of years in another world, which no millions of years can shorten or diminish; what accession of comfort can then come to those glorious joys, which we shall be filled with in heaven? or what diminution or mitigation of that unsupportable anguish, which, without ease or end, must be suffered in hell, by the remembrance of those few hours of transitory contentments, which we have here, not without the mixture of much sorrow and alloy, enjoyed? What smack or relish think you hath Dives now left him of all his delicacies, or Esau of his pottage? What pleasure hath the rich fool of his full barns, or the young man of his great possessions? What delight hath Jezebel in her paint, or Ahab in the vineyard, purchased with the innocent blood of him that owned it? How much policy hath Ahithophel, or how much pomp hath Herod, or how much rhetoric hath Tertullus left, to escape or to bribe the torments, which, out of CHRIST, they must for ever suffer? Oh how infinitely doth it concern the soul of every man to find this life of CHRIST to rest upon, which will never forsake him till it bring him to that day of redemption, wherein he shall be filled with blessedness infinitely proportionable to the most vast and unlimited capacities of the creature!—*Bishop Reynolds.*

DEVOTIONAL.

HEARING THE WORD.

Not hearers only.—*James* i. 22.

THERE is, what a dear friend of mine has well styled, that monster in profession, who is *all ear:*—no faculty, in religious matters, but this one; no head to apprehend, no heart to love and experience, no hands to act for CHRIST, no feet to walk in the obedience of GOD; but all—all ear. A new preacher, a fine preacher, a long sermon, sermon after sermon, discourses about the talents of preachers and the beauties of sermons, and sometimes matters not quite so good as these, are objects of supreme delight for too many, who rather wish to hear about CHRIST than to live upon him, and to have a good seat under the sound of the Gospel, than to be enjoying the power of it. O what a poor sort of professing life is this! to mistake air for food, and mere hearing for godliness! Alas! what will this avail the soul, when it shall need strength and courage to resist the powers of darkness, and to enter the gloomy valley of the dead!

The true servants of GOD have, in a certain subordinate sense, "their ears opened, or pierced," according to the meaning of the rite in the law; and thus they are made "his own for ever." They come willingly, in the day of his power, to the door of his house, even to CHRIST, the only door of the "true tabernacle, which GOD hath pitched, and not man;" and there each of them joyfully declares, "I would not, and in thy strength, I will not go away, O LORD, from thee, because I love thee, and I love thine house, and because it is good for me to be with thee." By this spiritual operation they are made alive to GOD, and are enabled spiritually to hear his word, and to have it "written in their inward parts," and thus to serve and live for GOD in CHRIST with life eternal. They cannot endure another service; and any voice but the voice of their Master, they will neither delight in, nor obey. As dutiful servants, and adopted children, they listen to his holy word, follow his heavenly will, seek not their own but his honor and glory, and count nothing of so much value beneath the sun as to finish their course with joy. O my soul, mayest thou be found with these, when the LORD shall "make up his jewels, and shall spare them as a man spareth his own son that serveth him!" Thou shalt then enter into his house indeed, and dwell with him for ever and ever.

Another type in the law affords us a further idea on this interesting subject. The sanctifying oil was not only to be put upon the right hand, the right foot, and the right ear of the leper, but upon the extremities, the thumb, the great toe, the tip, of those right members; in order to show that, in our renewing by the HOLY SPIRIT, we must expect all true strength, even the least and to the utmost, all our right obedience, and all our hearing to profit, from that unction of the Holy One. This anointing, which is received of CHRIST, even "the Spirit of truth, which the world cannot receive, abideth in" the real Christian, and by this, in fact, he becomes a Christian, that is, an anointed person: and the same anointing teacheth him "of all things, and is true, and not a lie." Thus he hears, and hears aright. He hears inwardly, and with life; and, by grace in this hearing, increases life. Sounds, mere sounds, are nothing, and words alone nothing; but the word and truth of CHRIST, spiritually received and experimentally digested, are, in his eye, and heart, and ear, the all in all of every ordinance and proclamation of the Gospel.

I would come into the power of these things O my LORD, more and more; and I lament with deep compunction that my progression is so small, my true hearing so dull, my affections so cold, my faith so weak, my hope so drooping, and my whole man so often disordered and defiled by infirmity. Oh how great and difficult a thing is it to be a Christian!—to live, and hope, and walk, truly by the faith of thee, the Son of GOD! Do thou, who art the high priest of my profession, circumcise and "pierce my ear," that I may be made affectionately thine own for ever: anoint it also with thine holy oil, that I may receive rightly and understand truly the words of eternal life, the rich and the profound mysteries of thy heavenly kingdom. So shall I hear, and live, and learn, and love, till I see thee in thy glory; and then, stripped of all my own imperfection and frailty, but clothed upon with thy righteousness and salvation, I shall magnify thine holy name amongst thy redeemed, in the great, the universal, the everlasting hallelujah.

Ambrose Serle.

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